



Fig. 1.—Ringmer Parish Chest.

The Reliquary

&

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The Parish Documents of Ringmer of the Jacobean and Georgian Periods.

IN the parish chest of Ringmer are contained all sorts of written and printed matter, which, although of no great antiquity, are not without some interest to us to-day.

In the church chest are the registers of births, deaths, and marriages. It is very much to be regretted that in the days when all parish documents were kept within one receptacle, this chest should have been broken into by thieves, and the older registers and other documents stolen or destroyed. The earliest of the registers now extant is that of the deaths, and it dates from

1605. In addition to the entries usual to such books, they contain not a few items of parochial history. One of the earliest records the planting of the elm trees in the churchyard:—"Gave by Th. Goodwin four elms to the parish of Ringmer to set at the churchyard and set by William Dabson who set four others the 19th Jan^y, 1607."

Under the date 1633 appears the entry of Ringmer's contribution towards the repair of St. Paul's Cathedral:—"Collected in the parish church of Ringmer by the churchwardens the summe of seven shillings two pence half pennie for the repair of St. Paul's church London." The names of the vicar and churchwardens then follow. In 1680 the churchwardens made an entry in the register descriptive of the state of the vicarage house, on the occasion of the induction of a new vicar:—"J. Lillie was inducted into the vicarage of Ringmer Ap. 30, 1680, and ye house and outhouses, with all ye buildings, was in such a condition that it was ready to dropp down, and not fit for anyone to dwell in, and £150 would not put it into sufficient repair, in witness whereof we set our hand." Eleven years afterwards the registers record that:—"Ye vicarage house and outhouses were built in the year 1691. The garden and orchard were fenced the same year."

Under date 1683 an inventory of "church furniture" appears:—

One surplice
One green carpet
One diaper cloth
Three pewter flaggons
One silver cup with a cover
One pewter basin.

Lillie, vicar; Bodenham, parish clerk."

Among the registers of deaths are some entries which may be found of some interest, either as illustrating contemporary conditions, or for their quaintness of diction or spelling. Here are some of them:—

"1630, Sept., was buried a way-going woman found murdered in Mr. Hart's barne."

"1634, June 11th, was buried widow Bourne, an old recusant, livinge in the prsh, obscurely, and could not be found excommunicate."

"1638, Nov. 23, was buried John Hobbs, so-called, a poore way-goer."

"Jan. 23, 1649, was buried Joan Pewse, a mayden of 96 years of age."

"1667, was buried W^m, sonne of J^{hn} Earlle, which was killed with a fall of chalk." (This was probably in one of the large chalk quarries in the Downs, near the village, which have been worked for centuries.)

"A poore man that came from Brighthelmstone, whose name was Buckwell, and died in Mr. Plumer's stable, was buried ye 9th Ap., 1691."

"1693. Francis Knight, a small youth, buried."

"1695. Hester Hards, a very aged woeman, buried."

"1696. Doubt-not Hope, a stranger and an Anabaptist, who died of ye small-pox, was privately buried."

"1710. Barbara Hansel, a creeple, buried."

"Lazarus Steevens (either nrally dead or killed) buried Oct. 19, 1719." ("nrally," as written here, probably stands for "naturally," *i.e.* from natural causes.)

"1720. Thomas Earle, distracted, buried."

"1724. John, a vagrant, buried."

In the registers also occur descriptions (both in Latin and English) of some of the occasions of "beating the bounds" of the parish. Some of these are written chiefly from the business or topographical point of view, but one of them, wherein the social or festive part of the proceedings predominates, may be transcribed here. It is headed, "A true account of the bounds of the parish of Ringmer, taken by Mr. John Lillie, vicar, with several other parishioners, on the 14th, 15th, and 16th dayes of May, 1683."—"Monday, ye 14th of May, after Divine service at our parish church, we went from thence along the King's highway to a place called 'Stone street,' and over the hedge at a crabb tree. From thence we went to the house of Mr. Henry Plumer, where both men and boys were worthyly entertained at a plentiful good dinner, and thus ended our first day's perambulation. The second day they ended at the house of Lady Springett, where there was a collation provided for the parishioners, and soe ended the second day's perambulation. The close of the third day brought them back to the crabb tree, at which place we sange a psalm, and our minister read the Epistle and Gospel to request and supplicate the blessing of God upon the frutes of the earth. There did Mr. Richard Gunn, by reason of his building a new appartment to his house at Middleham, invite all the company to the clerk's house. Where he expended, at his own charge, a barrel of beer,

besides a plentiful matter of provision, brought from his own house, and so ended the third day's perambulation. The psalm used on this occasion was the 103rd."

Another account of "beating the bounds" is found under the date 1702, when Henry Snooke was vicar. Then it is recorded that, as on other occasions of a like nature, "Tom's oak," an ancient tree which stood on the borders of the parish, against Laughton, was marked with the sign of the cross. This tree has entirely disappeared, having probably been cut down when the road through Broyle Park was made, at the end of the last century.

In a former paper in the *Reliquary* I have dealt with the interesting "Account of ye churchwardens' charges, anno '82" (1682).

Some additional side-lights upon village affairs, contemporary with Gilbert White's visits to Ringmer, may be gleaned from the pages of the MS. tythe-books kept by the vicar of that time. In these the Rev. Michael Baynes has freely scattered marginal and interlinear notes. That he had difficulties to contend with in the collection of his dues is evident from the appendix to each year's book of a black list of defaulters. All was not gold that glittered, if we may judge from these entries:—

"Mem^{dum}. Received of Mr. B. a bad 9^s. piece.

"Received of Mr. C. a 36 piece that is suspicious."

In another entry Gilbert White's uncle, Henry Snooke the younger, makes an appearance,

"I take Snooke's tythe to be worth one year with another 3 3 0, for which he paid but 14 shillings—till I found out what he paid. What a rogue was Snooke to pretend he paid enough for his tythe at 14 shillings the year!" Next year the worthy parson turned the tables, as this marginal note will show—

"I take Snooke's tythe in kind, 2 loads of hay (besides the fruit) which is worth at least £3 the load." And again—

"I take Snooke's tythe in kind ever since 1760. Mem^{dum}. He has paid nothing for his fatted sheep, and no tythe apples out of what he kept for his own use. To call him to account. He has paid nothing for his agistment." Under date 1774 he writes, "Pro D^{na} Snooke et domo et agro 10 : 10 : 0."

Very familiarly does this ancient cleric "write down" his parishioners, as "Miser Weller," "Rogue Snooke," and—alas for Ringmer ladies—"The Queen of Sluts." More than once, it may

be added, does this latter nickname appear in the defaulters' list, as this entry shows—

"Mem^{dum}. Banks, Hudson, and the Queen of Sluts not paid."

The following "mem^{dum}" will touch a sympathetic cord in many ratepayers' bosoms in this village at the present day, with the poor rate at the high-water mark of half-a-crown in the pound:—"Mem^{dum} to get a copy of the Poor-book and Land-tax of Ringmer, in order to lessen my tax which is too much, and to see what everyone owes, and how they are taxed."

Some other notes are:—

"Elphick for agisting 15 sheep 1^s 3^d."

"Mem^{dum} to enquire what he had upon his land and what he fed it off with."

"To enquire what Elphick laid down and whether he sows hemp or flax."

"Mem^{dum}. Briant has laid down two acres; to abate him no more."

That the parson had his moments of charity these annotations would indicate:—

"Query whether W^m Weller is not old and poor; if he is poor to forgive him his tythe."

"I forgave Weller his tythe (3^s)."

"Mem^{dum}. Banks an old man and poor; given him two years."

"John Joy to pay 2^s but return him 6^d for his age."

This same John makes his final appearance twelve years later in the "Parish Account Book" of 1763, for here, under date Oct. 23, we read:—

"Pd Mary Pariss for laying Joy forth 1^s 6^d

"Pd Ed. Finch for digging J. Joy's grave 2 6

"Pd Mr. Fletcher for burying him 1 0."

Other entries in these MSS. refer to such festive occasions as the tythe-dinners, or treats, the expenses of which must have made a considerable hole in the receipts, more especially as the tythe-payers appear to have been "potent at potting," as the old play says. The following is a bill of extras for twenty-eight persons:—

	£	s.	d.	
"Beer	0	5	0	
Spirits	0	12	8	
Punch	1	5	0	
Spirits and water	0	3	0	
Tobacco	0	3	0	Total, £2 8s. 8d."

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Another entry of this nature requires considerable elucidation :—
 "Jan. 1st, 1753, at Ringmer, 77 doz. bottles in all; 11 bottles
 of strong beer."

From these and similar extracts of the Vicar's disbursements
 there is some information to be derived as to the cost of
 the necessities and luxuries of that day. For instance, butter
 cost 6^d. a pound; brandy, seven and ninepence per gallon; a side
 of venison, five shillings; beef, two stone and a half for four
 and sixpence.

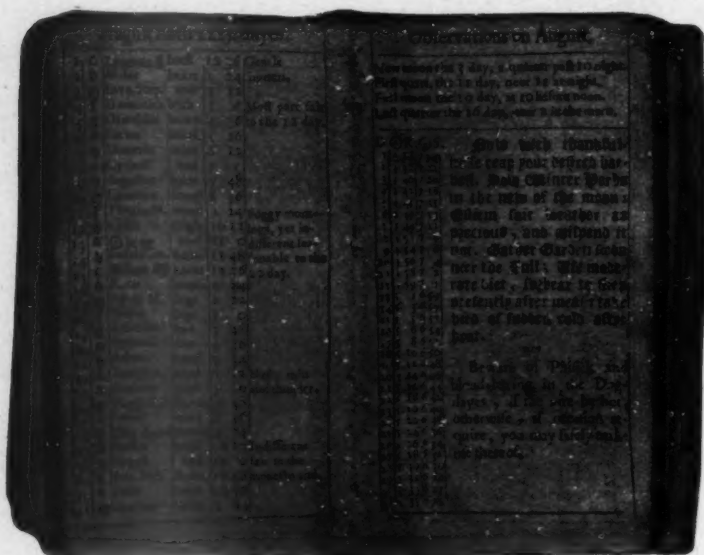


Fig. 2.—A "Rider's" Almanack for 1662.

Labour was evidently a cheap item :—

"Pd for cutting and stacking four loads of hay on the glebe,
 seven shillings."

Still poorer must have been the labourer's wage in the previous
 century, if we may judge from some manuscript entries in a
 "Rider's Almanack" of 1662 (fig. 2). This old calf-bound book
 black-lettered and rubricated, which probably belonged to the vicar
 of that day, records such exiguous payments for labour as these :—

"Paid to Robart May for hedging 0 0 8" (1664).

"Mary Coxing, Dec. 23, 1664, for wages 0 7 4"

"john bron, 6^d. for a day's work."

The documents and papers in the parish chest date from early in the seventeenth century, and consist of all sorts of printed and written matter, from the ubiquitous "Burns' Justice of the Peace" to innumerable bundles of bills; parchment and paper documents,



Fig. 3.—"Pot" Water-mark of 1633.



Fig. 4.—Water-mark of 1651.

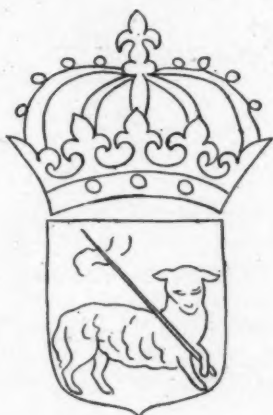


Fig. 5.—Water-mark of 1683.

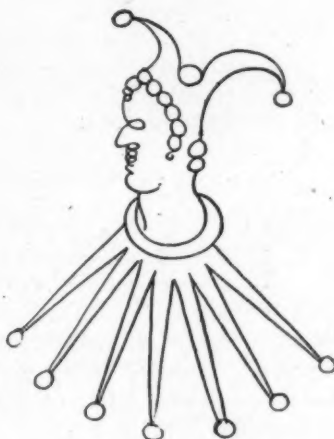


Fig. 6.—"Foolscape" Water-mark.

yellow with age; "spinning books"; inventories of parochial property; apprenticeship indentures; and official documents bearing on the Poor-Laws, Highway, and other Acts. Some of the manuscripts—and chiefly the older ones—are of very good penmanship, the initial letters of some indentures being wel worthy of inspection.

The watermarks of the papers of different dates would themselves deserve a separate study. Needless to say, we look in vain for the eight-rayed star within a double circle which distinguishes the first paper made in England, which Henry Tate manufactured at Hertford in the reign of King Henry VII.

The earliest I have found in our parish chest is in paper dated 1633, and is of what is called the "pot" mark variety (fig. 3). Many are in paper of foreign make, as shown by such watermarks as the lion grasping thunderbolts and supporting a staff crowned by the "Cap of Liberty," which distinguish paper made in the Netherlands.

It is not only the "personal equation" which gives these documents any interest for us to-day, but also the touches of local



Fig. 7.—Water-mark of Molineux, Johnston & Lee, of Isfield, near Ringmer, 1804.

colour, glimpses of bygone ways and conditions of life under which the "rude forefathers of the hamlet" lived and moved and had their being, which are afforded to those who will wade through the dusty pages.

More impassable than the Styx to ancient souls, the river of Time has divided us only too completely from the periods to which these documents relate, in many of the conditions of daily life and common industries. Scarcely a hundred years have passed since the primitive methods of the spinning wheels and looms could alone supply a universal need; the flail has hardly yet ceased to sound on the threshing-floors of Sussex; here and there lingers the use of a few teams of working oxen, and yet how different

aspects have the manufacturing and agricultural industries to-day. To what extent they differ may be judged from these extracts.

In the overseers' books are entries of all kinds of parochial economics, such as the letting out of pauper labour, even that of children.

"1776. Mr. Shadwell, indebted to the parish for children's work, £5 17 o."

"1773. At a Vestry held on Easter Monday it was agreed with Jos Peckham to keep the poor in the Workhouse from this day till Easter, 1774, and the Parish to pay him two shillings and sixpence per head per week to find them in meat, drink, wash, lodging, and mends of there cloaths, the Parish to find them in cloaths. N.B. The said Jos Peckham is to have there labour to his own use."



Fig. 8.—The Old Workhouse, Ringmer.

"1776. Received of Mr. Shadwell for crow-tending at 2^d per day 9^s 6^d." Under date of the same year another entry gives a condition attached to the "putting out" of pauper children (at prices varying from 6^d to 2^s per week). "In case of Broken Bones the Parish to Bare the expences that shall attend them."

From the same books I have made the following extracts:—

"1773. Paid for a pair of sea-coale grates and hooks to set it up 3^s 6^d."

"Paid John Verrall for binding of the church common Prayer Boake 7^s 0^d."

"For matting round ye Communion 5 o."

1769. "Spent on going after a govener for ye Workhouse 2^s." It is to be hoped that the "govener" was not responsible for the spelling of this entry.

"The noumbr of pepill in the Woarkhous this month of May. Totall 34 peapell."

Inventories of the contents of the Workhouse appear to have been taken periodically, and they contain many things likely to excite the envy of collectors of antiquities, such as rush candlesticks, tinder-boxes, woollen wheels, linen wheels, fire-backs, and fire-dogs, eight-legged tables, etc. In 1790 "in the governors room 1 book"; in 1820 ten oak chests; weaving looms, tooth cards, and bobbins.

From the same source we may learn that as late as 1818 sanitary methods were more honoured in the breach than the observance, for under that date there is an entry "Woman in distress on the road, to get her on her journey, small pox out on her, 4s."

It is perhaps allowable to surmise that sick-nursing in those days was hardly a fine art, if this entry affords any criterion:—"Pd Isaac Foord 13½ days assisting in holding Mary Brown with fits, at 2/- per day, £1 7s. od. As a context, suggestive and conclusive, we find an entry of a payment made for "Laying forth Brown."

In 1828 there is an entry of payment of 15s. to "Gedion Mantell" for attending a sick pauper. This, no doubt, is intended to be Dr. Gideon Mantell, the well-known geologist, antiquarian, and naturalist.

From "A Book for Accounts for Money Disbursed for Spinning Work for this Parish of Ringmer, the 4th of May, 1787," the following entries may be taken:—

"Pd Dame Hiland for spinning 8lbs. of wool 4s. 8d."

"Pd Dame Clarke for spinning 2 pd & a half of 7 pny tire 1s. 5½d."

Pd for 1 doz. of spindles 1s."

"Pd for charcoal to combe with 10½d."

"Mr. Hooper for spinning 36 skins of worsted	3	0
For combing 3lbs. of wool	1	9
For dying and making and twisting and washing	0	8

5 5

"For 18lbs. of flax £1 1 0"

Extracts such as these might be multiplied indefinitely; but enough have been adduced to show the kind of material which the student of by-gone ways and conditions of life may find in any "Parish Chest." I am indebted to the Rev. F. B. Gribbell, Vicar of Ringmer, for permission to make extracts from the Church Registers.

W. HENEAGE LEGGE.

An Old Parish Tale.

ALMOST on the shore of the silvern Severn, where it winds into a horseshoe among pasture lands and tree clumps, lies Wesberie, as it was called in the Conqueror's Domesday Book. It was a royal hundred in those early days, and taxes on thirty hides were payable direct to the king through his sheriffs, who twice a year rendered their dues, or trembled for the consequences of failure.

A hide of land was said to be enough then for the support of a household, which is a little vague, remembering how households differ in size, and a "sapina" or firwood increased the value of the king's ferm at Westbury, as the place is now spelt. Probably the firwood was cultivated for ship building, because Gloucester, some eight miles distant, was called upon to supply annually a hundred bundles of iron bars that they might be made into nails for ships.

Five years after the Domesday Survey, nearly half the taxable land had been removed to other parishes, and yet the miserable tenants were compelled to pay a full night's ferm, at which the undiminished area had been rated. In other words, Westbury was responsible for produce enough to maintain the whole Court, when a royal progress was made, and under such an imposition villeins, freemen, landlords groaned alike in vain. Besides this, there were fines from local courts and feudal aids, which, if not forthcoming to their full amount, had to be supplied from the sheriff's own pockets, and they employed reeves or bailiffs to extort money. After all, it was only human nature so to do, and, thanks to his methods, William the Conqueror became the richest, greatest landowner in England. Conscious of his power, this new ruler stood forth as a champion of independence, and when Pope Gregory VII. called upon him to do fealty for his realm, an answer was returned, the echo to which rang loudly five hundred years later, nor has it since died away.

"Fealty I have never willed to do, nor do I will it now. I have never promised it, nor do I find that my predecessors did it to yours."

Nevertheless, the Church rose gradually into power, when the sovereign, whose iron hand bent cleric and layman alike to his will, no longer held the sceptre, because the Church proved itself able to bring order out of a disorder which king and barons failed to subdue.

Early in the thirteenth century, Walter Map was installed at Westbury as its Vicar. He was a native of Hereford, under the ecclesiastical jurisdiction of which Dene Forest was, till the dissolution, and Westbury still remains in the Hereford Dean and Chapter's gift. Map, who had been alternately Royal Chaplain, justiciary, ambassador, writer, and a prime favourite at Court, seems to have resented in no slight degree the conduct of certain pious neighbours two miles off, and, with a pen dipped in the bitterest sarcasm, he wrote concerning Flaxley monks, whose vices were attacked among those of churchmen generally. No wonder that he, a successful man of the world, should have felt irritated by the encroachment made by inmates of an insignificant Cistercian monastery, insignificant except for royal favour due to visits for hunting. His Majesty might wink at the "puches" fixed in the Severn, or the "clap nets" set stealthily on another's land for ground game. Map would do nothing of the sort, and the fact is emphasized by amusing details of some visits which are on record as having been exchanged between the Westbury Vicar and the Flaxley Abbot.

In 1216, the Manor was granted to Ralph de Beauchamp, on payment of certain moneys to the king for holding the same, and about that date there is a curious Latin entry certifying that one, Simon Collor, was to have a hide of land in return for military service. This service was only the revival of a very old law, which obliged every free man to hold himself in readiness for his country's defence. To that end he was to provide himself with a lance and hauberk, those who were still poorer and the burgesses being only answerable for a lance besides an iron helmet.

There were two chantries attached to the Parish Church at Westbury, the foundations of which are doubtful as to date; but it is certain that St. Mary's at least existed in the thirteenth century, because there is an entry to the effect that in 1275 Henry de Chasi gave to this chapel "six acres of land held of the king in chief."

The second chantry was dedicated to St. Nicholas, the bourgeois saint who smiled on children, blessed the labourer in his toil, and presided over success for merchants. This was

probably founded later, and the earliest mention to be found is notice of an augmentation in 1458 by Richard Fulcher, whose people had property in Northwood and Boseley, hamlets belonging to the parish. Richard, who was in orders, may have been the first chaplain of St. Nicholas' Chantry, and had its welfare at heart when he made his bequest "for the good estate of the King and his very dear Consort, Margaret Queen of England, and for their souls after death. For the soul of Richard Fulcher, the souls of his parents and benefactors, and the souls of all the faithful dead."

After this pious preamble the actual bequest is given as follows:—"Six messuages and eighty acres of land in the Lordship of Rodley, worth five pounds per annum beyond reprises. Four other messuages and acres of land in the Hundred of Westbury, worth twenty shillings yearly."

Beyond the twelfth century Westbury records grow too intricate for modern unravelling, because the small manors are so often specified under the general name of Westbury Manor, which had many tythings or hamlets attached, such as Rodley, Chaxhill, Bollow, Broadoak, Elton, and Boseley. Life in those times must have been a hard thing for the poor, and even for those above them immediately in the social scale, according to nineteenth century notions. Brick was apparently unknown for building purposes, at all events in Gloucestershire, where manor houses were mostly made of wood or stone, whichever material happened to be more abundant in the neighbourhood. Labourers' hovels, turfed or thatched, were innocent of windows, and under a hole in the roof the inmates gathered round the fire, which was made from any material they could beg or steal. Vegetables were scarce, potatoes, of course, unknown till long after, and loaves, besides being dark as mud, were tough as shoe leather. Salt, another of what we consider life's necessities, was only to be obtained by evaporating sea-water on the shore in shallow pans, so two bushels must have cost as much as a sheep, making the preparation of food for winter use a serious expense.

No wonder, under the circumstances, that leprosy, smallpox, and other skin diseases were fearfully common, or that some on whom fortune had smiled had left out of their rough abundance an annual donation of white bread for their poorer neighbours. It must have been a struggle for bare existence when the villeins were dependent for everything on the lord they served to be repaid for service chiefly in kind instead of coin.

Still, there were doubtless brighter spots in a villein's life, for, when lay power pressed too heavily, the priest stepped in to demand indulgence in the name of religion, to claim holy days as holidays,

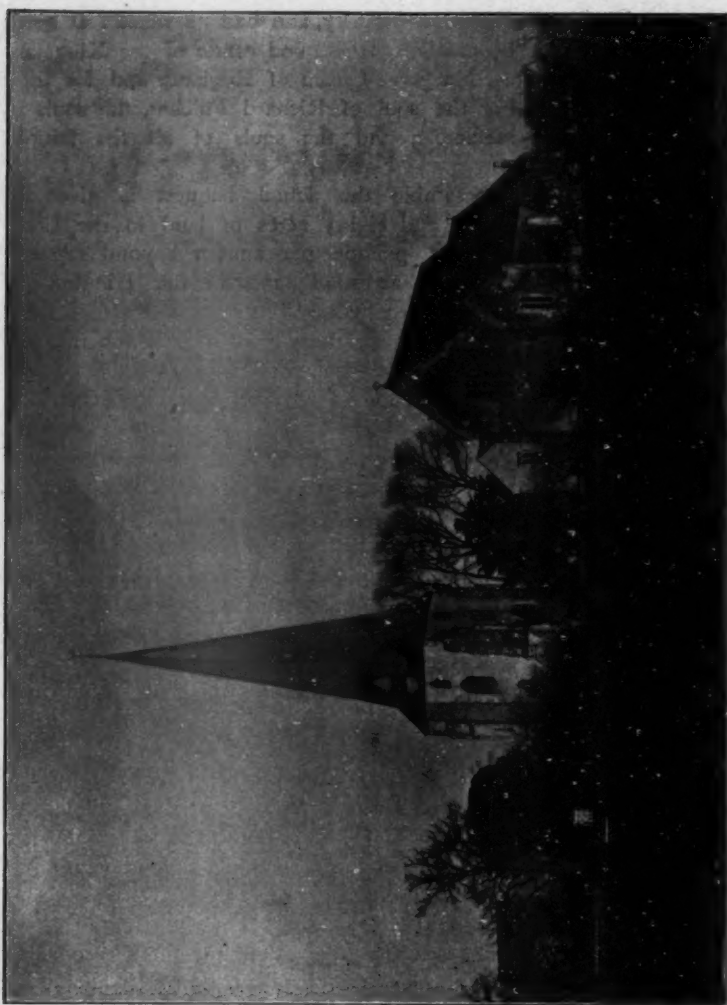


Fig. 1.—Westbury Church.

when all, to the poorest, should be exempt from labour. Naturally poverty sheltered itself under the shield thus held out, and welcomed red or black letter saints' days alike with a fervour

undreamed of now. Besides, there were mummings at Christmas, when the lord of misrule held undisputed sway for a while in every village, and walking the parish bounds in Rogation week, a ceremony attended with much feasting and horseplay. Fairs and revels were recognised occasions for ale or cider to flow freely, and there were sports for those on whom life's troubles did not weigh too much for enjoyment—bowls, quoits, kayle pins, quintain, archery.

It was an old and well-understood maxim that the King should live of his own six hundred years ago, when money was so scarce that ingenuity was often exercised to fill the royal coffers. There were two sources of revenue, one of which touched Westbury more nearly perhaps than the other, namely, tallage—an arbitrary tax to be levied at the King's pleasure for special occasions on his own domain. And the tallage rolls of the thirteenth century are interesting as well as curious, because they show people's relative importance by their properties, and also how surnames began to creep in among the small folks, who, having a trade of some sort or a few hides of land, could be taxed among their wealthier neighbours.

The other way to squeeze money was by knighthood. All who had freehold property to the value of forty shillings were to be knighted or fined, and this was first held as law by Edward the Second's Parliament, though previously acted upon. It was afterwards found to be a most fruitful source of income, and among those who refused to incur the heavy expenses entailed by knighthood was John Hort, of Westbury, who was consequently made to pay fourteen pounds. John lived in the seventeenth century, when the spirit of freedom was strong in the country, and in 1640 a Bill was brought in to abolish this fine as a national grievance which cried out for redress.

In 1276 farthings and halfpence were first made, and the coins must have been welcome to labourers, whose hold on the precious metals was as rare as a harvest moon or a black swan!

By that time the boundaries of hundreds had become too fluctuating to be pointed out now with any certainty, and though a fair succession of names attached to Westbury Manor is on record, the real amount of property that went with it is far from clear.

In the early close rolls of the reign of Henry III. it is written how one Matthew of Westbury fled to the church there for sanctuary, fearing vengeance under the guise of justice after he

had slain Peter Rufus. Not a trace of so old a church (*circa* 1221) now exists, and the most ancient part is thought by experts to have been built about 1270. A certain Edmund de Bath was Vicar from 1260 to 1289, and at the same time his brother, Sir Nicholas, reigned at the manor. It is suggested that they, as the principal people in the place, may have agreed together to rebuild the church, and began with the tower, which stands alone—complete, roomy, solid—fifty feet away from the main body.

From the way the corner buttresses were disposed nothing could have been added to this tower except a small chapel, which was done later, and no doubt this part was looked upon as a refuge for parishioners in danger, which was no rare thing during those troublous times. Small marvel that a fortress should be wanted at Westbury under Hubert de Burgh's rising in 1233, when some of the rebels fled for refuge to Flaxley Abbey, and Hubert himself only found refuge for a while when he had crossed the border into Wales.

Then came the Barons' Wars, 1258 to 1265, the private ones made by the Earls of Gloucester and Hereford, and many more, when the church tower most likely did good service. For this reason it was probably kept in repair by the big people of the parish—the De Baths, Gamages, Burgh-hulls, Talbots—who successively shared the land, and were men of war by nature, if not by custom and law.

Till 1310 Newnham and Minsterworth, neighbouring villages, had churches that were merely chapels of ease to Westbury, which was dedicated to Saints Peter and Paul, while the other two only commemorated the fisherman. It was natural enough that riverside parishes should keep him specially in mind, and Newnham's tower stands grandly out on a hill overhanging the Severn, wherein, report says, the best salmon in England have their home.

While on the subject of the church, it may be added that in the north porch there still exists a curiously carved stone font base, dated 1553 (fig. 2). It has six sides bearing the royal arms, roses, and something that might be St. Laurence's gridiron or a portcullis; but the bowl belonging to it was removed to continue its duties inside the building on a modern stand. This apparently needless piece of so-called restoration was carried out nearly fifty years ago by the Vicar, and the old parish clerk, within whose memory it was done, says he "minds the top was carved with graven images."



Fig. 2.—Carved Base of Font at Westbury, dated 1553.

In the fourteenth century great changes were in progress, the Church's hold on people's respect was manifestly growing weaker, and from the fusion of many tongues our own so far emerged that by a statute of 1362 it was ordered to be used in law courts. The great schism which broke out on Pope Gregory's death in 1378 split religious thought into many factions, Lollardism spread apace, and, in a desperate attempt to check it, persecution stalked through the country with rack, sword, and fire.

The Wars of the Roses interrupted persecution. The country was, however, distracted by other things nearly as bad, and the only spots where comparative peace was to be found were in Monasteries, where guests were welcomed, the sick tended, the poor fed with ungrudging hand.

A mutilated deed in the Bodleian, at Oxford, tells of an exchange between Berkeley Abbot de Flaxly, rector of Modmorton, and Nicholas Rewys, vicar of Westbury, in May, 1476. By that time feudalism had disappeared, spies and arbitrary taxes made liberty a sinecure, and it was not surprising that Nicholas wished to shelter himself under a white monk's cowl in the Vale of Castiard.

Gradually, after this, Westbury records came out into a clearer light, and towards the end of the reign of Henry VIII. much can be plainly traced through wills, fine rolls, certificates, and other dusty papers yellow from age.

The last mentioned King set the wheel of reform in motion by an unworthy deed, to which further reference need not here be made, and William Bayse was Vicar at that date, having been instituted six years before the Tudor despot came to the throne. Very likely the parson held too strongly to old opinions to change them readily enough for his sovereign's pleasure, or maybe he anticipated worse things by a timely resignation in 1537. Meanwhile, a tragedy, closely connected with Westbury, had been enacted, showing which way the wind blew.

At the Manor House, hard by the Church, dwelt Sir Alexander Baynham, a soldier, who had distinguished himself in the French war, and had several sons. One of these, James by name, was intimate with the well-known reformer, Simon Fish, in due course married his widow, and lived in London, where religious differences were not easily hidden under a bushel. Sir Thomas More argued with James in vain after sending for him to his house at Chelsea on purpose, and then imprisonment, scourging, and the rack were tried in turn.

Under such treatment James gave way, did public penance at St. Paul's Cross, and, this done, was left by men in peace. But not by conscience, which so tormented him for his weakness that in a few weeks he yielded himself again to persecution, and, finally, was burnt at Smithfield, April 30th, 1531.

By degrees, through marriage or money, the Baynhams became possessed of most manors about Clearwell and other parts near Dene Forest. Probably, their consciences were supple, and their dispositions peaceable, for no more Baynhams are reported to have suffered at the stake, though few could consider themselves safe when ignorance, learning, reformers or staunch upholders of Papal authority were all alike liable to a painful, untimely death, under colour of loyalty to "Holy Mother Church."

In 1544, a terrible plague of some kind seems to have visited the neighbourhood of Westbury, for, between April this year and May, 1546, two hundred died in that parish alone. The two chantry priests must have had their hands full when so many masses had to be sung for departed souls, and Richard Sheryff, who followed W. Bayse, was, doubtless, thankful for their help in his ministrations.

That Vicar was not over popular among his people, and the reason can only be surmised from the fact that, by the Churchwarden's wish, Bishop Hooper, of Gloucester, made a special visitation to the parish after his general one in 1551, when his Reverence answered questions "in a middling way."

Many had been the religious changes prescribed by law within the fifteen foregoing years, and not the most elastic minds could pretend to keep pace with them. In 1537-8, war was waged against superstition in the shape of shrines, relics, and images. Then for a time the tide turned, and the "Bloody Statute" against diverse ritual made fresh trouble. In 1541 Tyndal's Bible was, by proclamation, to be set up in every parish church, and there were penalties for non-compliance after November the 1st. Next year that same quarry, whence every man hews his religious belief and builds up his theories, was forbidden to all except the clergy or gentry, nor did peace descend on England with the tyrant's death in 1547.

The following spring Commissioners were sent to Westbury to make enquiry about the church plate, and it became plain to all who had eyes to see that a Protestant wave might bring quite as much disaster as him on whom the Pope had bestowed, perhaps a trifle hastily, the title "Defender of the Faith."

It is almost needless to say that no plate was found, and the excuse was gravely made that, since the Cup had been allowed to the laity some years earlier, larger chalices were required. Therefore, the old ones had been exchanged for others of tin or pewter.

Whether the Commissioners were successfully hoodwinked is not reported. At all events, they departed empty-handed from Westbury, where the authorities well knew that as early as 1536 Church valuables had been quietly sold to "prevent" enquiry, and who could blame those authorities seeing that rumours of wholesale spoliation were abroad, while Flaxley, only two miles off, the first monastery in Gloucestershire to fall, was given in the aforesaid year to Sir William Kingston?

In 1548 both Chantries were doomed, despite the earnest pleading that "the nombre of houselinge people, and greatnesse of the parish considered, it was verie requisite to have oon parish priest att the least to contynue as assistaunte to the Vicar there." Appetite is said to grow with food, and sacrilege had lost all horror for those who professed to have reform at heart. Covetous eyes were cast on St. Nicholas' Chantry, off the north aisle, because it was at that time worth nearly nine pounds (*i.e.*, about £100) a year, and St. Mary's, against the east face of the tower, was also worth a trifle. So it was decided that masses for departed souls tended to superstition, and the money they brought at Westbury was to be confiscated for the King's Treasury.

William Walton, who only served St. Nicholas' for two years before he was thus turned adrift, had previously been a Black Friar at Gloucester, and, though there was a recommendation on Roll 23 of the Church certificates that he should continue "as assistant to the cure with the wages accustomed," the unlucky priest was forced to wander again elsewhere in search of a living.

John Shaw, who served St. Mary's, was more fortunate, being allowed to stay that he might help the Vicar, and for this purpose he was pensioned to the amount of £3 6s. 8d. Greatly needed such help must have been, because, when the Chantries were suppressed, the parish was, according to a memorandum made at that date, "twenty-three miles compasse, and there are a grete nombre of houselinge people, as doth appear, wherefore, there is necessitye of oon priest to assyste the Vicar mynysteringe to the parishioners."

William Baynham, at the Manor, must have chuckled at the thought that the young King's greedy emissaries had no excuse to lay hands on his wealth. This was considerable, for he owned

three hundred acres of pastures, eighty of mead, forty of wood land, three water mills, and divers pieces of ground besides.

We have lingered long over this troubled period because Westbury is rich in records of it, and they abound in interest. Bequests from old sixteenth century wills tell much to those who can read between the lines, only they shall not be given here, or our space will be filled before the story is told.

Again Time's hand shifts the scene—Luther, Erasmus, Colet, sixteenth century bigots, martyrs, Tudor sovereigns alike, are silenced by death, but the seed they sowed did not die. No, it grew, bore fruit abundantly, and the harvest was reaped a hundred years later, a harvest the effects of which remain to this day, filling some with regret, some with shame, and others with the fierce triumph peculiar to zealots who have narrow minds.

Two years after the Civil War broke out Sir John Winter took the little garrisons at Huntley and Westbury for the King, through the treachery of Colonel Davis, who was promptly hung at Gloucester for his pains. Sir John then fortified himself at Westbury, knowing well that the county was a stronghold for Parliamentary sympathisers, and that there was no chance of his being long left in peace, firm believer though he was in the righteousness of his cause and in kings' divine rights.

Sure enough, four months later, in May, 1644, Colonel Massey, Governor of Gloucester, arrived with an armed force, soon saw an unguarded spot whence he "cast in granadoes, and fired the enemy out of the Church." The Manor was next re-taken, and the whole affair passed off without the loss of a single man on Colonel Massey's side.

Richard Colchester became Lord of Westbury Manor in 1642, and his family has ever since held it through fair or stormy weather, much to the benefit of poor parishioners. Richard's son, Duncombe, went as a young man to London to study law, and, when the Restoration came soon after, he combined with the study excesses into which many then plunged, without thought or shame. But years after, when the responsibilities of life and ripening years had moulded Duncombe into a useful member of society, he was overwhelmed with shame at the memory of those excesses. The result was, that during a long illness, he determined to avow his convictions to the world in the form of "a pious declaration for the warning of sinners," and the writing is too lengthy to be given here. After signing it in the presence of several friends, the good man desired that it should be read aloud

in Micheldean Church as well as Westbury, and he lived over a year after this before his son took up the reins, to drive in the same direction his worthy father had driven.

In Colonel Colchester's time, St. Mary's Chantry was used as a village school, and, earlier still, it had served other purposes, for, in the register for baptisms, January 23, 1580, is an entry, "Richard, sonne of a poor woman delivered in this chappell." And in the burial register January 29, 1592, "A poore woman that dyed in this chappell." Two corbel stones are all that now remain, and the little building which had seen so many vicissitudes was finally pulled down in 1862.

The late seventeenth century saw a dawning shame at the ignorance in which country folk were plunged, and efforts to better them took the shape of horn books, presided over by 'dames who were just capable of teaching the three R's. The dames were poorly paid, the pupils were taught through their betters' charity, and May 20, 1697, a list was made of the Westbury children, "which cometh to school on Colonel Colchester's account, with an account of their entrance, what books they were then in, and whether they have received almes, bookes, or cloth, and alsoe of what bookes they are now in, and alsoe they that are gon out as followeth."

That these details of the little ones' bodily and mental attainments should have been made spoke well for the squire's interest in his people, nor was he satisfied to draw the line at doing good in his own parish, for he was one of the five who inaugurated the Society for Promoting Christian Knowledge on that memorable March day, 1698-9.

Peace and prosperity settled gradually down on Westbury after the coming of the Colchesters, and with them it is fitting to end this tale. It began when the Conqueror set his heavy foot on this country and made Westbury a royal hundred; it continued through the changes brought about by a storm-tossed Church, an oppressed people; and may close with blessings on those who, through much suffering, procured England's freedom.

S. M. CRAWLEY-BOEVEY.

Antiquities from Palestine.

THE Holy Land always seems nearer at Christmas time to us, but few folks know that many relics of the people who lived and died there, from the Philistines to the Arab conquerors, are found in agricultural operations. Surely an ancient work of art from Nazareth, Hebron, Jerusalem, or, indeed, anywhere in Palestine, ought to have a higher archaeological value to most thinking people, than any relic from another part of the globe.



Fig. 1.—Glass Vessels from Palestine.

The old religions of Palestine are shown by the gods in stone and clay, even now found occasionally by the Arab farmer, for history tells that the Israelites went astray at times, and what is more interesting than to find traces of their heathen worship in spots now sacred to Jew, Christian and Mussulman alike.

At no better time could these antiquities be found than now, when man is able to understand and value them, so that they

may be preserved for future generations; and nothing is more distressing than to find a lovely glass vessel smashed to fragments in transit, a somewhat frequent experience, I am sorry to say.

Ancient Phœnician, Jewish, Roman, and Early Christian relics have come to England in fairly large numbers during the past eighteen months, and it seems right that some public notice should be taken of these things ere they become dispersed, or are sent abroad, where so many of the best archaeological specimens appear to be going.

The glass objects are the most beautiful of the antiquities. The variety of form is marvellous, and evinces a high degree of art in glass working in Palestine in olden times; the intricate



Fig. 2.—Glass Vessels from Palestine.

spirals in blue and green, over portions of the body and neck of the vessels, in the earlier pieces being almost peculiar to Palestine, the only other districts in which these forms are found being localities where the Phœnicians had commerce with the inhabitants. A few specimens occur with figures and other ornaments on the lower portion of the vessel, notably one with two faces, and others with a knobbed ornament all over the body, but these are necessarily rare.

Roman types of glass vessels also are found in larger numbers, as would be expected, for glass was a great luxury in early civilized times, and only used by the wealthy.

Decay has added to the beauty of some of the objects in a marvellous manner, by giving them a lovely iridescent hue. Silver, gold, green, and purple all blend into one another, and



Fig. 3.—Glass Vessels from Palestine.



Fig. 4.—Vessels of the Roman Period in Ruby and Green Glass, found in Palestine.

cause a glorious sheen, only to be appreciated when seen; it cannot be described or illustrated.

The pottery is mostly Phœnician in type, so far as I have seen at present, the Mount of Olives and Hebron being the two

places where specimens have been discovered up to the present. It is extremely scarce, and sells at a high price in Palestine, and I have not seen a specimen in the British Museum.

The lamps appeal perhaps more to the student of early Christianity, bearing, as so many of them do, the ornaments and symbols of Christian belief, but of that more presently.

The earliest lamp found in Palestine is the open bowl, with one spout, formed by pressing a portion of the edge between the thumb and finger. When soft, this pressed-out portion held the wick. They occur in all Phœnician settlements, Cyprus, Malta,



Fig. 5.—Lamps of various periods from Palestine.

and other places, and the form in iron, but slightly modified, was used in Scotland and on the Continent until very recently. Jewish lamps, from Palestine, are of another form, and bear symbols, vases, grapes, lozenges, herring-bone pattern, and circles, and are of a type which I have not seen from elsewhere.

Roman forms in Palestine are similar to those from other sites inhabited by the Romans elsewhere, and call for little description, except that two and three-spouted ones occur, and these are rare in any district.

The opening up at Gaza, on the southern border of Palestine, of an ancient cemetery, has brought to light a curious assemblage



Fig. 6.—Jewish Lamps from Palestine.



Fig. 7.—Lamps of Egyptian type from Gaza.

of Phœnician, Jewish, Egyptian, Roman, and Early Christian antiquities, showing that a large and mixed population lived there for some centuries.

Egyptian lamps are of a peculiar type, generally of heavy red clay, and in most cases of coarse workmanship, and have distinctly Egyptian symbols upon them. I have seen one in form of a sphinx; one with the TAU, or the symbol of life; others with scarabs, toads, and various obscure decorations, showing a decadence in ornament, although the same idea was the foundation for the pattern.



Fig. 8.—Early Christian Lamps from Palestine.

On the base of some of the lamps are various marks which need further study to explain. I have seen some most curious ones.

The Early Christian lamps are the most numerous, and are better known in this country. They are of a form peculiar in most instances to the district in which they have been found, and have for symbols the cross, circle, crown of thorns, conventional seven-branched candlestick, or the anchor, and no doubt date from the nationalization of Christianity by the Empress Helena. A few occur with inscriptions in Greek, such as "The light of Christ shines forth," and other similar sentences.

Of the curious mixture of other antiquities I could say much, but I must only mention a few of the more interesting articles I have seen, or have in my collection.

A prehistoric bronze dagger blade was found at Tiberias, and Egyptian bronze deities (*Osiris, Isis, Horus*, the cat, and the bull) at least show that Egyptian settlers lived in Palestine, if they are not things actually brought from Egypt by the Israelites during the Exodus.

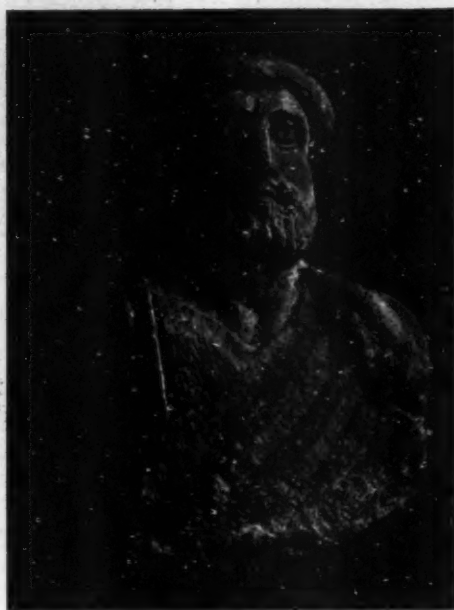


Fig. 9.—Bust of Hadrian, from Nazareth.

In the Collection of Gen. Pitt Rivers, F.R.S.

A Phœnician mortar, in marble, with four panels decorated with the snake, the bull, a woman seated at an altar, and the cat, found at Nazareth; a bust of the Emperor Hadrian, found in a ruined temple at the same place, and bronze vessels of Graeco-Roman period, also from Nazareth, are in my possession. Arabic pottery and glass vessels of course occur. Last, but not least by any means, bronze "shovels," certainly used in the Jewish temple at Jerusalem, and most probably in that of King

Solomon. These are, at present, the only Jewish relics in bronze found in Palestine. Of lesser objects I may mention ivory pins, glass beads of distinct Phœnician types, spindle-whorls of steatite and bronze, fibulæ, finger rings, and armlets. It is most interesting to talk with one who has actually opened ground in this fascinating land, to which the eyes of Europe always turn, and have turned, at least from the time of the first Crusade. One



Fig. 10.—Unique Variegated Glass Jug
found on Mount Carmel.



Fig. 11.—Double Glass Bottle with
curious handle, found on Mount Zion.

In the Collection of Gen. Pitt Rivers, F.R.S.

of the most interesting finds, unfortunately lost to the world, was that of the grave of an early king of North Palestine. The body was swathed from head to foot in gold foil, and was lying upon a bronze bier, or couch. Unfortunately, the gold was stripped from the remains and melted down by the Arab finders. These men quarrelled about the division of the spoil, lives were lost, and

the Turkish authorities stepped in and claimed the whole of the find, which means, probably, that nothing more will be heard of it.

I hope that these imperfectly written notes on so important a subject will cause further interest to be awakened in this matter, and I shall be only too pleased to show my small collection to anyone wishing to study the objects themselves.

GEO. F. LAWRENCE.

Since writing this I have had two very fine specimens of Early glass sent me: fig. 10, a unique variegated bottle of so-called Egyptian glass, and fig. 11, one of those very characteristic double bottles with curious interlaced handles. They are now in the collection of General Pitt Rivers, F.R.S., who has kindly permitted me to reproduce them.

Notes on Benin Carvings.

SINCE the last Benin Expedition, and the fall of that city, a number of valuable works of Benin art have found their way to this country, and lately, by public and private sale, have been distributed among different European and American collections.

These, until recently quite unknown productions of African art, may be divided broadly into two sections, viz., castings and carvings (metal castings and ivory and wood carvings).

Of the castings in bronze and brass we have had the learned paper, "Works of Art from Benin City," by Mr. C. H. Read, of the British Museum, and Mr. O. M. Dalton, F.S.A., read before the Anthropological Institute on November 9th, 1897, and illustrated with beautiful plates, selected from the plaques or tablets in the British Museum, and Mr. W. Gowland, F.S.A., has given us an exact analysis of the composition of these plaques. In the *Reliquary* has appeared the interesting article entitled "Notes on Benin Art," by Mr. H. Ling Roth, in which he gives a number of excellent examples of casting, etc., and treats of the great antiquity of the art. I think most probably the art existed before the sixteenth century, but that it no doubt was influenced by the Portuguese, as will be seen by the introduction of European (probably Portuguese) figures and ornament, etc.

In this article a few instances will be pointed out. The illustrations are all from carvings on ivory and wood in the Horniman Museum, so that it will be seen that the Bini or Beninites were very skilful craftsmen in the art of carving as well as in modelling and casting.

In fig. 1 we have the representation of two ancient carvings in ivory. They are what are termed official maces, or staffs of office, and were carried by the high executioner or Ju-Ju priest, or before him by his chief attendant. They were fastened, I believe, on wooden staffs, as in the lower part of each will be found four small holes for nails or pins. The front view of one (*a*)

represents a king or chief holding a sword in his right hand, while in the left is a bell, mouth upwards, rung to announce a human sacrifice.¹ The chief wears a conical helmet-like head-dress, a wide collar or necklace of coral beads, armlets (on his wrists) and anklets; emblems of high rank. He has a jacket with a band crossing it, and the usual tunic, or long loin-cloth, with guilloche border and ring ornament. Around the base on which he stands is a guilloche or interlaced border. The figure measures 6 ins. high and the whole length of the staff is 1 ft.

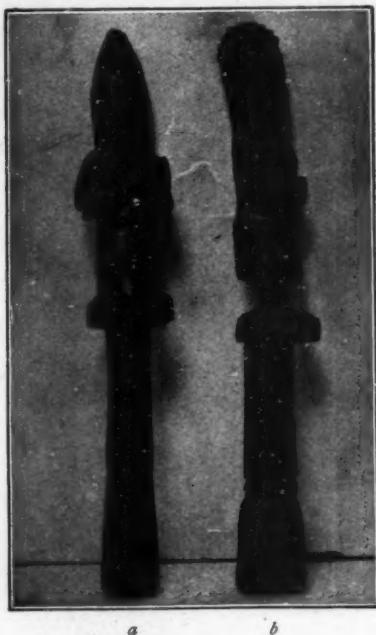


Fig. 1.—Two Carved Ivory Maces or Staves of Office from Benin.

(Block lent by Mr. F. J. Horniman, M.P.)

The figure shown in profile (*b*) is a trifle taller, though dressed very similarly to (*a*). The helmet is larger and squarer, and the tunic has a basket-work pattern. The right hand¹ is closed, while the

¹ Bells of this form are peculiar to the West Coast of Africa. They are what are termed rivetted bells, and were wrought by the native blacksmith in iron. We have some of these welded iron bells, also the bronze and brass quadrangular and round forms. Two are given at the end of this article.

left has been broken off at the fingers, and probably it held a weapon of some kind, or a hide fan. Down each arm are three ring ornaments of flat rings in relief. The figure measures $6\frac{1}{2}$ ins., and the whole staff 1 ft. $0\frac{1}{4}$ ins. The base of the staff is square, and ornamented with guilloche and zig-zag pattern; the hand-grip portion of each staff is round and plain. Each mace is

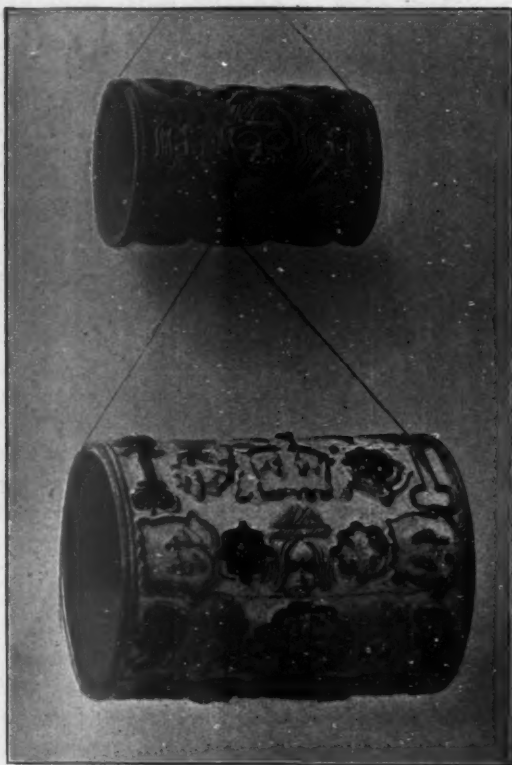


Fig. 2.—Carved Ivory Armlet and Bracelet from Benin.

(Block lent by Mr. F. J. Horniman, M.P.)

carved from a single tusk. Both possess a beautiful brown patina, and are much worn by usage, the features in (a) being nearly smooth. Taken as a whole, they very much resemble some of the figures on the bronze wall plaques now in the British Museum. Mr. Horniman has five such wall plaques in

his collection. I have carefully compared the carvings with the casts, and there is a close resemblance between them.

The carvings described in this article were found inside the King's compound, and were purchased from Mr. W. J. Hider, S.B.S., Royal Navy, who had collected them during the occupation of the city by the British Expeditionary Force. Mr. Hider told me he got them from a brass-roofed stone building, in which he was attending the sick and wounded. He brought them away when the city was burnt on February 18th, 1897. A short account of them appeared in the *Illustrated London News*, April 10th, 1897. On May 19th, 1897, I exhibited them before the British Archaeological Association. Since then several other specimens of Benin art work have reached this country.

In fig. 2 are represented an armlet and bracelet, the former worn by one of the King's wives, and the latter by one of his daughters. They were picked up in his palace. The armlet is beautifully carved on a thin piece of elephant's tusk, with six human faces, all with a plaited basket pattern head-dress and long wavy hair of European character, probably Portuguese, the eyes and other parts being inlaid with bronze gilt. It is very thin, and displays great skill in the carving. The length is $5\frac{1}{2}$ ins. and the longer diameter $3\frac{3}{4}$ ins. The bracelet is covered with fine deep carving, and has upon it eighteen heads, six rows of three. Nine of the heads, I should say, are European, with long hair conventionally treated, and full beards. On the head is a kind of basket-work head-dress. The remaining heads are of the negro type, and represent probably a girl with a reticulated head-dress, not unlike the beautiful bronze cast of a girl's head in the collection at the British Museum.

In fig. 3 is shown a carved wooden object which Mr. Hider informed me had been used as a mirror case. Dr. Felix Roth's remark in the *Reliquary* bears out the statement that it was used as a mirror case, as he says: "there were many looking-glasses in wood frames, but most of these were destroyed on the second day of occupation, when the conflagration occurred." That is just the time when Mr. Hider picked the specimen up. The sliding lid or cover, I take it, is missing. If this specimen is compared with the following one, fig. 4, it will be seen that, besides serving as a mirror case, it may have been employed as a despatch-box by the chiefs for sending important messages from one person to another.

The figures at the top of the specimen shown on fig. 3 are carved all round, and represent two men in a boat or canoe.

One figure, seated, is holding a paddle in his right hand, and with his left is clasping the right hand of the opposite figure, which is standing. A similar design is also engraved on the canoe.



Fig. 3.—Carved Wooden Mirror Frame from Benin.

(Block lent by Mr. F. J. Horniman, M.P.)

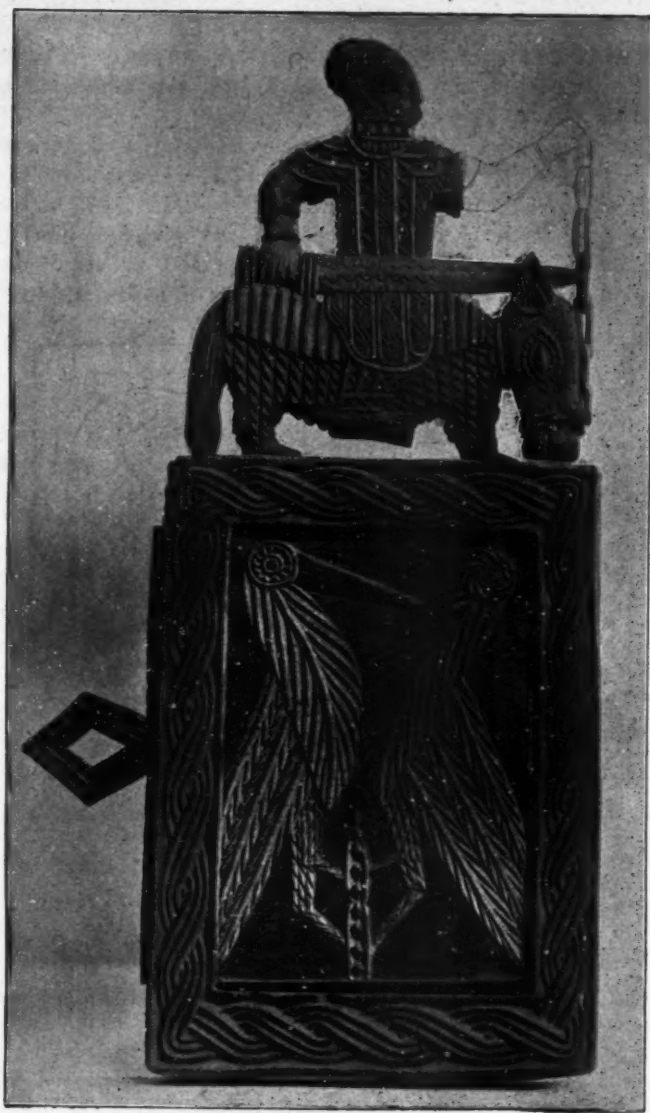


Fig. 4.—Carved Wooden Despatch Case from Benin,
(Block lent by Mr. F. J. Horniman, M.P.)

The case is carved from one piece of light brown wood, locally called "oroko," and is 1 ft. 4 ins. in height to the top of the figures, while the frame or case is 9 ins. by 7½ ins. The back is plain and also each side and lower part of the front of the frame—probably the carving was not completed.

Fig. 4 shows a similar carved wooden case, fortunately retaining its sliding cover, on which are represented two sacred Ju-Ju birds. This case was purchased from Mr. Cook, a trader in the neighbourhood of Benin, and it was given to him by a chief, who explained the carvings thereon, and its use. He informed me it was used for the transmission of messages, etc. On

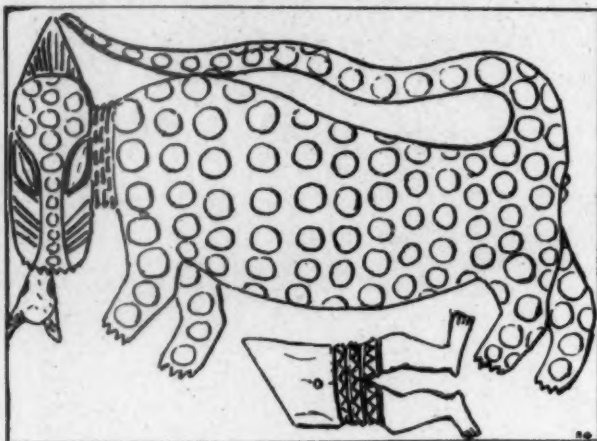


Fig. 5.—Carving of Crocodile and Decapitated Man on back of Despatch Case shown on fig. 4.

the top of the case is a human figure seated on a small horse or pony, and holding a large sword in his right hand, while the left hand is raised (a part is missing, having been recently broken off above the elbow). This hand, no doubt, held the chain bridle, which is to be seen on the head of the animal. The character of the carving, the profile face, with front view eye, is like the ancient Egyptian representations. The border round the frame and the edges are guilloche or interlaced ornament. On the back of the frame are carved a decapitated man and a crocodile (see fig. 5), symbolic of the human sacrifices perpetrated by the kings of Benin. The treatment of the crocodile is very peculiar, and not

unlike the carving seen on some of the Benin tusks. The scales are represented in a very conventional manner. The monster is devouring a calf or sheep, the head of which is seen projecting from its jaws. The height to the top of the equestrian figure, which is carved all round, is 1 ft. 2 ins., and the frame or case is 8 ins. by 5 $\frac{1}{4}$ ins.

I have never yet seen anything on the large carved tusks to compare with the delicate work which is displayed on the two staves referred to on fig. 1.

There are several specimens of quite modern carving in ivory, wood (such as paddles, combs, etc.), and nuts in the Horniman Museum, but they are not to be compared with the older examples. Some good pieces of wrought-iron work, such as chains and rattling anklets, a few beautifully made hide fans, and plaited straw work in our collection show what skilled artizans the natives of Benin are to-day, and the old castings and carvings are sufficient to prove that artists of no mean talent were formerly attached to the King's court.

RICHARD QUICK,
Curator.

*The Horniman Museum,
Forest Hill, Aug., 1898.*

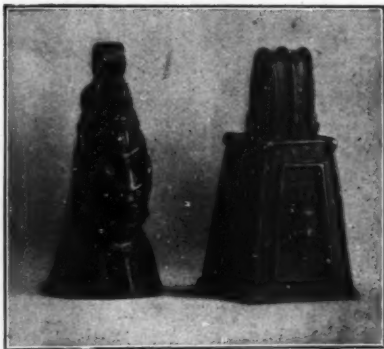


Fig. 6.—Benin Brass Bells.

Notes on Archæology and Kindred Subjects.

OBJECTS ILLUSTRATING THE OVERLAP OF CELTIC ART OF THE EARLY IRON AGE WITH CELTIC ART OF THE CHRISTIAN PERIOD.

THOSE who are familiar with the Hiberno-Saxon MSS. of the eighth and ninth centuries are well aware that the Christian artists who produced such splendid specimens of illumination as are to be found in the Book of Kells, the Book of Durrow, and the Lindisfarne Gospels borrowed some at least of their decorative motives (more especially the divergent spiral) from the metal-work of the Pagan Celtic period. There is nothing surprising in this, because from the time the Romans left Britain (*circa* A.D. 450) until A.D. 700 Christianity and Paganism were struggling for the mastery. The Britons who had become Christians during the last years of the Roman occupation fled before the invading Saxons, and took refuge, probably in South Wales, where so many sepulchral monuments with bi-lingual and bi-literal inscriptions¹ still exist to prove that the Latin language continued to be used side by side with the Celtic in the sixth and seventh centuries. The Romans did not colonise either Ireland or the north of Scotland, and in these parts of Great Britain the converts to Christianity would naturally carry on their old art traditions even after they had accepted the new faith.

Celtic art of the Pagan period was, however, so completely revolutionized by the introduction of Christianity that it is not generally very difficult for an expert to determine from the character of the ornament on an object whether it is of Pagan or of Christian origin. The differences between the two styles were produced partly by modifying the older decorative motives and partly by combining them with new ones imported from a foreign source. The divergent spiral ornament of the Pagan Celtic (or so-called "Late-Celtic") period should more properly be termed

¹ One inscription in debased Roman capital letters and in the Latin language on the wide face of the stone, and a translation into Celtic in Ogam characters on the angles.

flamboyant, as it is composed almost exclusively of long, sweeping curved bands which expand and contract in breadth as they flow onwards. The bands are defined by a sharp ridge which varies in height and in its position on the band. These peculiarities seem to have resulted entirely from an endeavour to produce certain geometrical forms in *repoussé* metal-work. The essential peculiarities of the style are due to the forms being of three dimensions, and to the amount of relief being continually varied as the raised band pursues its onwards course expanding and contracting by turns.

The spiral designs in the early Celtic illuminated MSS. are altogether different. In transferring a raised pattern to a flat surface, some changes must inevitably be made; and what are raised knobs in the Pagan *repoussé*

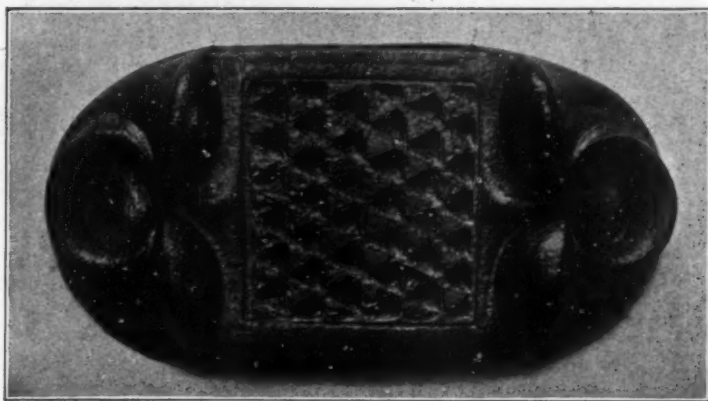


Fig. 1.—Cast of object (locality unknown) from the Albert Way Collection.

metal-work become white or coloured spots in the Christian MSS. Besides this the flamboyant curves are combined with the closely-coiled spiral band of uniform width throughout (which was common in the Bronze Age, but altogether unknown in the Early Iron Age in Great Britain); the general effect being that of a series of true spirals on a flamboyant background. As time went on the spirals asserted their predominance, and the background, with its Pagan Celtic features, was crowded out to make room for spirals packed closely together and arranged with geometrical precision.

The most important new decorative motive which came in with Christianity was interlaced work.

The object of this note is to direct attention to a few rare specimens which afford a connecting link between Celtic art of the Pagan period and that of the Christian period. Fig. 1 shows a cast which came from the collection of the late Mr. Albert Way, and is now in the library of the

Society of Antiquaries. If anyone can inform the editor where the original is, he will feel extremely obliged. The remarkable feature about this object is, that whilst the ornament on its two ends is of purely Pagan Celtic type, that in the middle is obviously Christian, as will be seen by comparing it

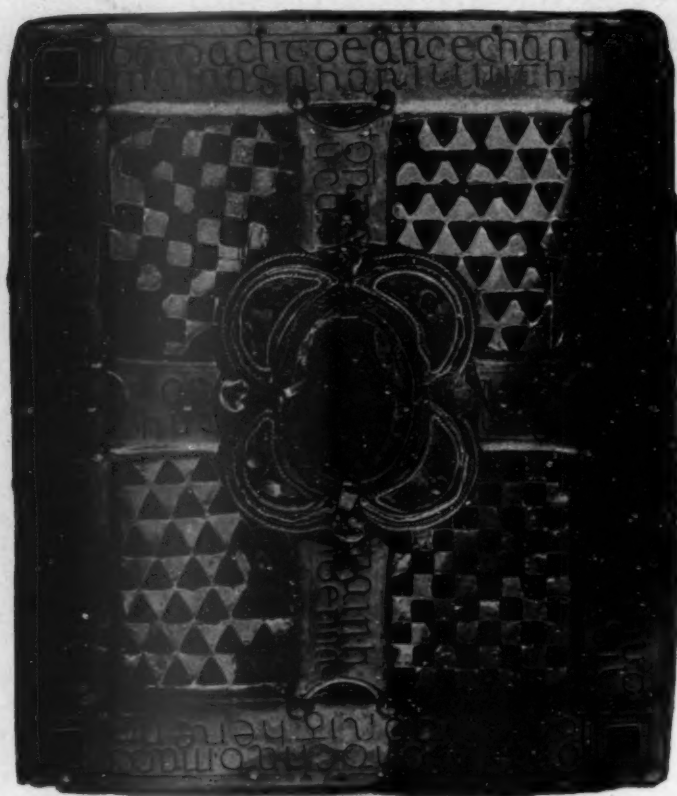


Fig. 2.—Shrine of the Stowe Missal.

(Photographed for the Royal Irish Academy by W. G. Moore, 11, Upper Sackville Street, Dublin.)

with the shrine of the Stowe Missal (fig. 2) in the Museum of the Royal Irish Academy at Dublin, made between A.D. 1023 and 1052.¹

Another class of objects which illustrates the overlap of the Pagan Celtic period with the Christian Celtic are the bronze bowls with zoomorphic handles and enamelled discs, recently described in the *Archæologia* (Vol. 56).

¹ Miss M. Stokes' *Early Christian Art in Ireland*, p. 95.

One of these bowls, found at Barlaston, Staffordshire, has its enamelled discs ornamented with Pagan Celtic flamboyant designs, whilst another from Chesterton-on-the-Fossway, Warwickshire, has spiralwork on its discs, which can in no way be differentiated from the patterns in the Book of Durrow.

One or two instances occur where interlaced work and Pagan Celtic flamboyant designs are to be seen side by side, as in the case of the gold

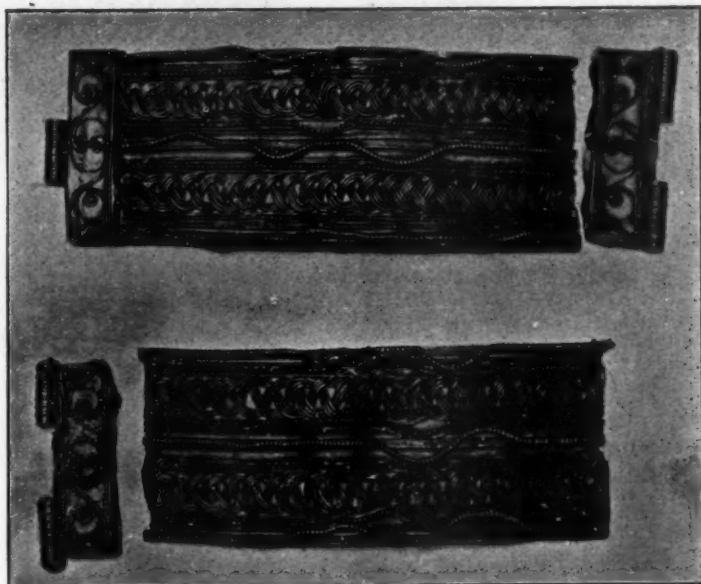


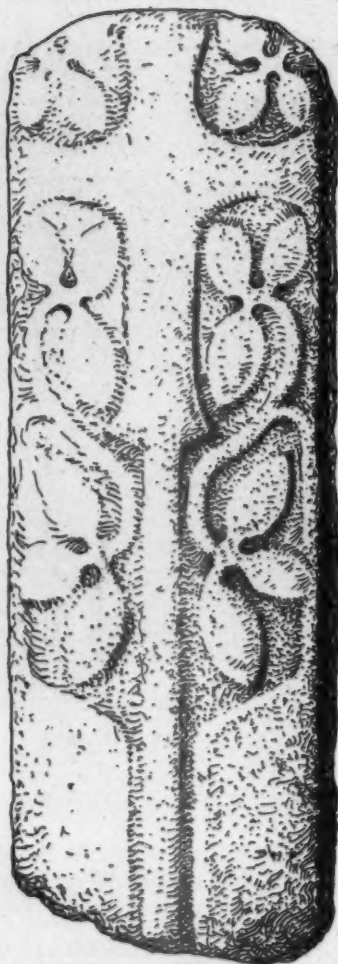
Fig. 3.—Gold Armlet found near Rhayader.

(From a photograph by Mr. John Jones, East Street, Rhayader. Block lent by the Cambrian Archaeological Association.)

armlet discovered not so long ago near Rhayader, Radnorshire (fig. 3), together with a Roman gold ring, and a fibula from the Ardakillen crannog, near Strokestown, County Roscommon, now in the Museum of the Royal Irish Academy,¹ at Dublin.

¹ Sir W. Wilde's *Catalogue*, p. 569

SOME ANGLESEY ANTIQUITIES.



C. PRÆTORIUS
GRAVE STONE · LLANFECHELL · CHURCH

Fig. 1.

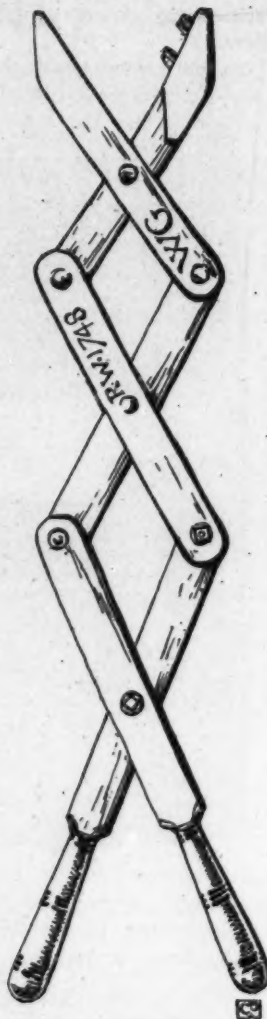


Fig. 2.—Dog Tongs at Llancilian
Church, Anglesey.

(Drawn specially for the "Reliquary" by C. J. Prætorius.)

FIXED in a corner of the porch of the church at Llanfechell,¹ Anglesey, is an ancient grave slab (fig. 1). It consists of a large piece of sandstone, now five feet six inches in length, originally longer, one end being broken away. On the slab is carved, in bold relief, a cross, surrounded with leaf ornament; and although the design is simple, the space is very well filled. Judging by the style it is probably of the fourteenth century.

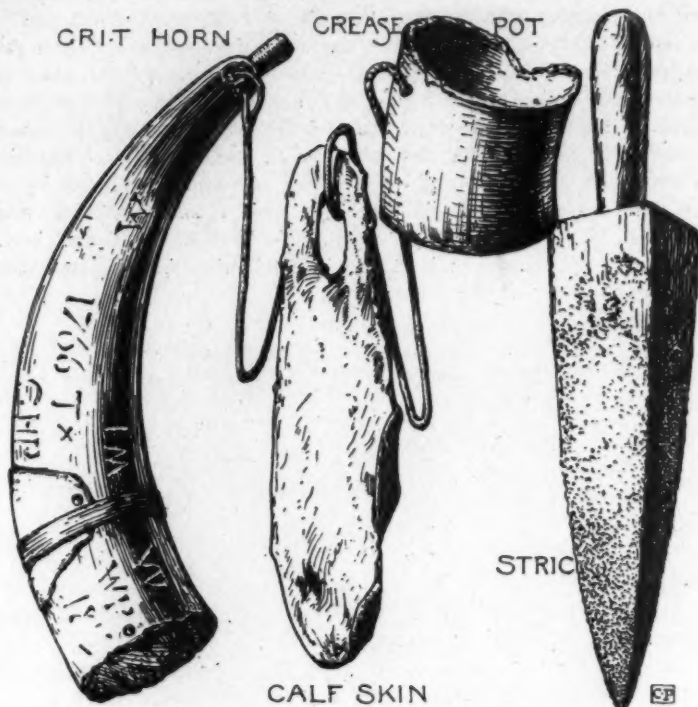


Fig. 3.—Primitive Appliance used for Scythe Sharpening in Anglesey.

(Drawn specially for the "Reliquary" by C. J. Prætorius.)

In the neighbourhood of Llanfechell is also to be seen, still in use, an old outfit for scythe-sharpening (fig. 3). The stric is still in general use, but the corn grid is becoming rare. The horn is precisely like a powder horn, except that it contains sandstone crushed to a fine grit. Attached to the horn by leathern thongs are two other objects, viz., a piece of calf skin on to which the grit is placed, and a horn cup to contain grease. The stric is firstly coated with grease, and then dipped into the grit until the four

¹ See *Archæologia Cambrensis*, third series, Vol. VIII., p. 44.

surfaces are entirely covered, being then ready for use. The horn shown in the sketch is still in use, and has been in possession of the present family for many years, some of the mowers having cut their initials and date, the earliest readable date being 1700. A large leathern patch covers a hole near the end.

A very curious pair of dog-tongs, "Gafi-Cwn" (fig. 2), is preserved in the interesting parish church of Llaneilian, north coast of Anglesey. They were used for removing intruding dogs from the church, the "business end" of the implement being furnished with four projecting iron teeth, which gave the beadle a good grip of the neck of the offending animal. An article by the Rev. Elias Owen, F.S.A., dealing very fully with the somewhat gruesome subject of dog-tongs, appeared in the *Reliquary* for 1897 (Vol. III., p. 209). Llaneilian Church—one of the most perfect specimens of ecclesiastical architecture in Anglesey—has been described at considerable length by the Rev. H. Longueville Jones in the *Archæologia Cambrensis* (third series, Vol. VII., p. 123). The dog-tongs are incidentally mentioned in his account, but no illustration is given. The following list of places where dog-tongs still exist may be useful :—

Anglesey—

Llaneilian (dated 1748).

Penmynydd.

Carnarvonshire—

Bangor.

Clynnog Fawr (dated 1815).

Llanistyn (dated 1750).

Denbighshire—

Gyffylliog.

Llanynys.

Herefordshire—

Clodock.

C. J. PRAETORIOUS.

NUN'S CROSS.

THE great ridge which divides the eastern from the western running rivers in south-west Dartmoor is a very familiar one, for on its northern crest is situated the terminus of the Princetown railway.

Following the ridge about two and a half miles from the station in a southerly direction, by South Hisworthy Tor, we arrive at Nun's, or, as it was more anciently written, Siward's Cross. It is of granite, about seven feet high, and on the western face is engraved the word Boclund and a small incised cross, whilst that facing the east appears to bear that of Syward or Siward.

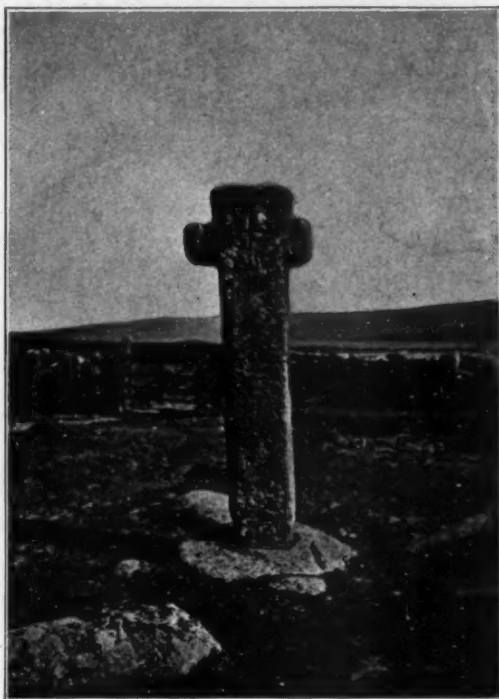
About forty-five years since, it fell, and the shaft was broken in two, but it was fortunately soon after mended and restored by Sir Ralph Lopes.

We cannot tell the age of this venerable Cross; but it has an antiquity of more than six and a half centuries, for it is mentioned in the first *Perambulation of the Boundaries of Dartmoor Forest*, made A.D. 1240.

Thus for many a century it has been a boundary mark, and, lying as it does in the line of ancient trackways, it has served, and still continues to serve, the useful function of a moorland guide-post.

Around its base, in pursuance of the *Perambulation* above referred to, gathered the twelve lawful knights, headed by William de la Bruer, who, acting under the commands of Richard, Earl of Cornwall, settled the boundaries of the Forest and the lands of the Lords of the Manors adjoining.

For many a long year it served as a mark to guide the monks of the Abbeys of Buckfast, Tavistock, and Buckland, in their wayfarings to and fro



Nun's Cross, Dartmoor.

(From a photograph by R. Burnard.)

over the wastes, or as a rendezvous for the monkish huntsmen, who in the early days were enthusiastic in their love of the chase, for red deer venison was ever a welcome dish with these pillars of the Church.

Under the shadow of the Cross passed the "old men" tanners on their way to Parliament, convened on Crockern Tor, to settle matters for the common interest and welfare of the Stannaries of Devon, and many a mist-bewildered moorman (including the writer) has with gratitude beheld this emblem of mediæval piety, and by its means shaped his course through the difficulties and dangers of a Dartmoor storm or fog.

Long may it stand as a memorial of the earliest recorded history of the forest, and as a present useful reminder of the whereabouts of belated huntsmen and pedestrians, intent on sport, or on piercing the hidden mysteries of the moor.

Plymouth.

R. BURNARD.

Notices of New Publications.

"THE CATHEDRAL BUILDERS," by LEADER SCOTT (Sampson Low, Marston and Co.), is an elaborate attempt to prove that the origin, not only of all Gothic architecture, but of all Italian art, whether of the mediæval or of the Renaissance period, can be traced to an obscure guild of master builders who lived on the island of Comacina, on Lake Como, and were in consequence called the "Comacines." It appears that Comacina was a place which for some reason or other possessed special privileges, and was what might almost have been called a republic in the midst of the Roman empire. In A.D. 962, Otho confirmed the islands on the lake of Como in all former privileges granted by his predecessors on the imperial throne. The author suggests that Como enjoyed special liberties in Roman times, and when the great empire fell to pieces, being a free city, it became a place of refuge for the *collegium*, or guild of architects, who fled thence from Rome after it was overwhelmed by the barbarian invasions. In this way the Roman traditional methods of building were handed on to the Lombards as soon as they accepted Christianity. The earliest historical reference to the *Magistri Comacini* occurs in an edict of King Rotharis, dated November 22nd, A.D. 643, but even the author has considerable misgivings as to who were referred to under this title, for in the preface we read, "The origin of the name *Comacine Masters* has caused a great deal of argument amongst Italian writers, new and old. Some think it merely a place-name referring to the island of Comacina, in the Lake Lario or Como; others take a wider significance, and say it means not only the City of Como, but all the province, which was once a Roman colony of great extension. Others again, among whom is Grotius, suggest that it is not a place-name at all, but comes from the Teutonic word *Gemachin*, or house-builders. As the Longobards afterwards called them in Italian *Maestri Casarii*, which means the same thing, there is perhaps something to be said for this hypothesis." The *Magistri Comacini* are again mentioned in an edict of King Luitprand, dated February 28th, A.D. 713. So much for the evidence as to the existence of the Comacine Masters. The weakest point in the arguments brought forward to show that the early Italian churches were all designed by them,

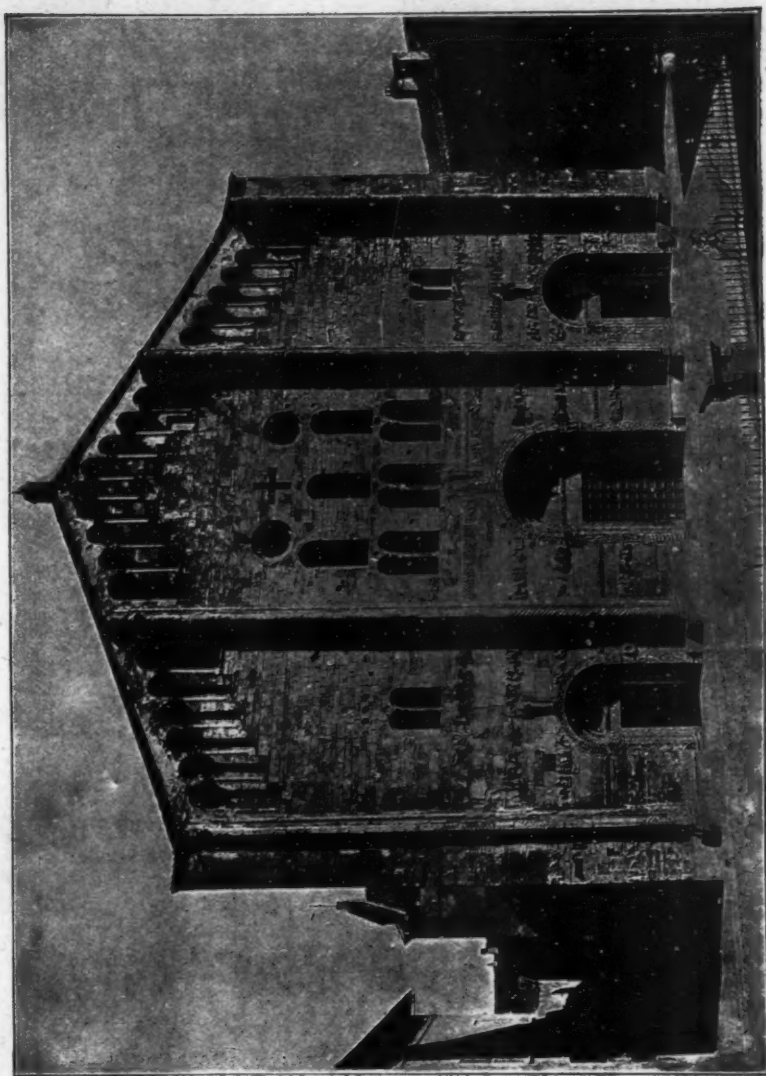


Fig. 1.—West Front of the Church of San Michele, Pavia.
(Block lent by Messrs. Sampson Low, Marston & Co. Ltd.)

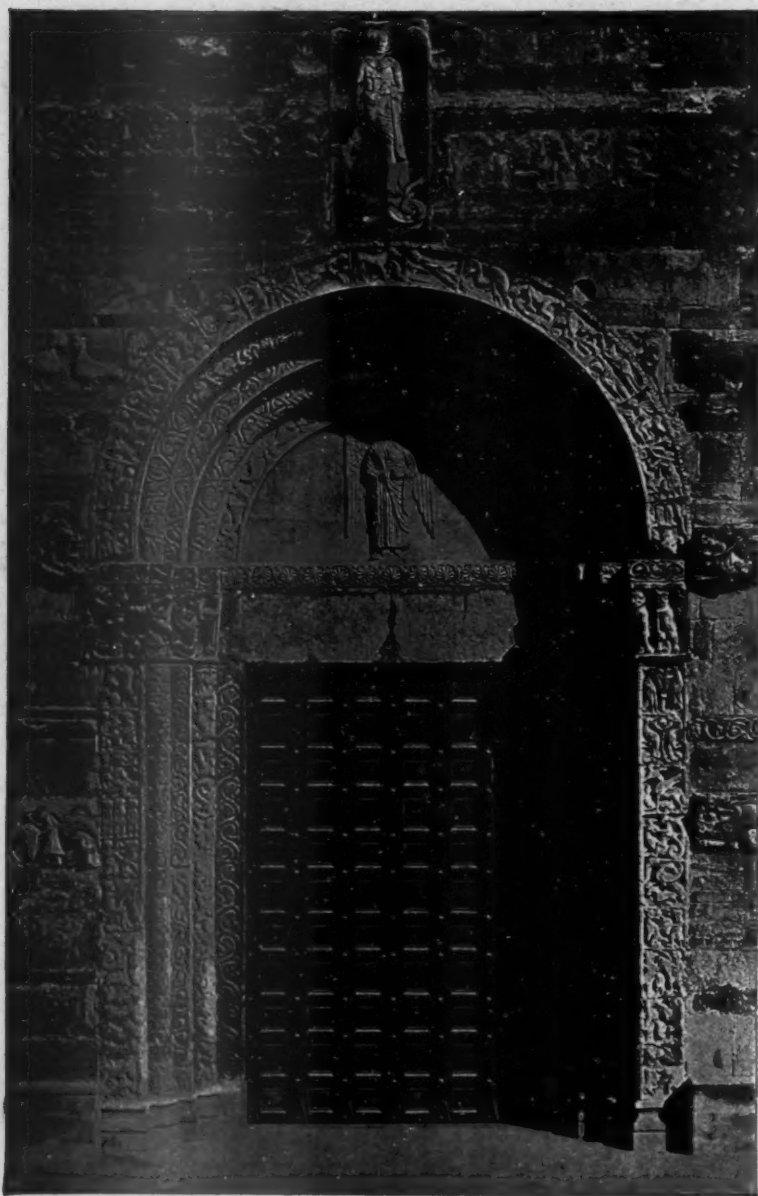


Fig. 2.—Sculptured Doorway in centre of West Front of Church of San Michele, Pavia.
(Block lent by Messrs. Sampson Low, Marston & Co., Ltd.).

is that whenever an inscription occurs mentioning the name of an architect under the title of *Magister* so and so, the author assumes that this necessarily implies that he was a Comacine. Such a claim, if admitted, would enable Ibsen's "Master Builder" to range himself on the side of the Comacines. *Per contra*, however, we must say that there is a good deal to be said in favour of Leader Scott's contention. No one who is familiar with the decorative sculpture of the Lombard churches and of the pre-Norman Christian monuments of Great Britain can have failed to observe that there are art motives common to both, the existence of which cannot be explained away by the theory of independent invention. The west front of the church of San Michele, at Pavia (figs. 1 and 2) is quite a mine of wealth to the student of Christian iconography. It is impossible to suppose that the Saxon sculptor who produced the stone at Rous Lench, Worcestershire, with its pair of peacocks pecking at a bunch of grapes, could have evolved out of his own inner consciousness a symbol which occurs at San Michele, at Pavia, and many other places in Italy; nor would the designer of the cross-slab of Drosten, at St Vigean, Forfarshire, have thought of carving an eagle catching a fish upon the monument unless he had received his inspiration from the same foreign source. The hunting scenes, the lions eating men² (fig. 3) the centaurs, the sea-horses, and the interlaced work, that are characteristic of the early Christian monuments of Scotland, are obviously not indigenous, and if we would seek for their origin, it is to Lombardy we must go. Although so much has been written about early Italian ecclesiastical architecture, no one seems to have thought it worth while to make an exhaustive study of the sculpture with which the Lombardo Byzantine Churches are so profusely decorated. Yet, until this has been done, it is hopeless to expect to be able to understand the symbolism or the art of the pre-Norman crosses of Great Britain. Leader Scott's book contains a chapter on the origin of Saxon architecture, written by the Rev. W. Miles Barnes, the author's brother. In this he dwells on the marked and well-known resemblances between the Saxon Churches in England, and the buildings of the same period in Northern Italy (fig. 4). Mr. Miles Barnes accounts for the points they possess in common by saying that both were the work of the Comacine Masters, but he fails altogether to prove by historical evidence that there ever was any connection between the Guild of Church-builders at Como and the Saxon architects in England. If the Comacine Masters had such a wide-spread influence as Leader Scott would attribute to them, how is it that their names are utterly unknown outside Italy? A powerful guild, which sent architects to all parts of Europe, would surely have left a

² The lion devouring a man on the pulpit at Groppoli, may be compared with a very similar representation on the recumbent monument at Meigle, Perthshire, illustrated in the *Proc. Soc. Ant. Scot.*, vol. xii., pl. 25.



Fig. 3.—Sculptured Pulpit, with the Flight into Egypt and the Nativity of Christ, and lion devouring man, in the Church of Groppoli, near Pistoja, A.D. 1194.

(Block lent by Messrs. Sampson Low, Marston & Co., Ltd.).

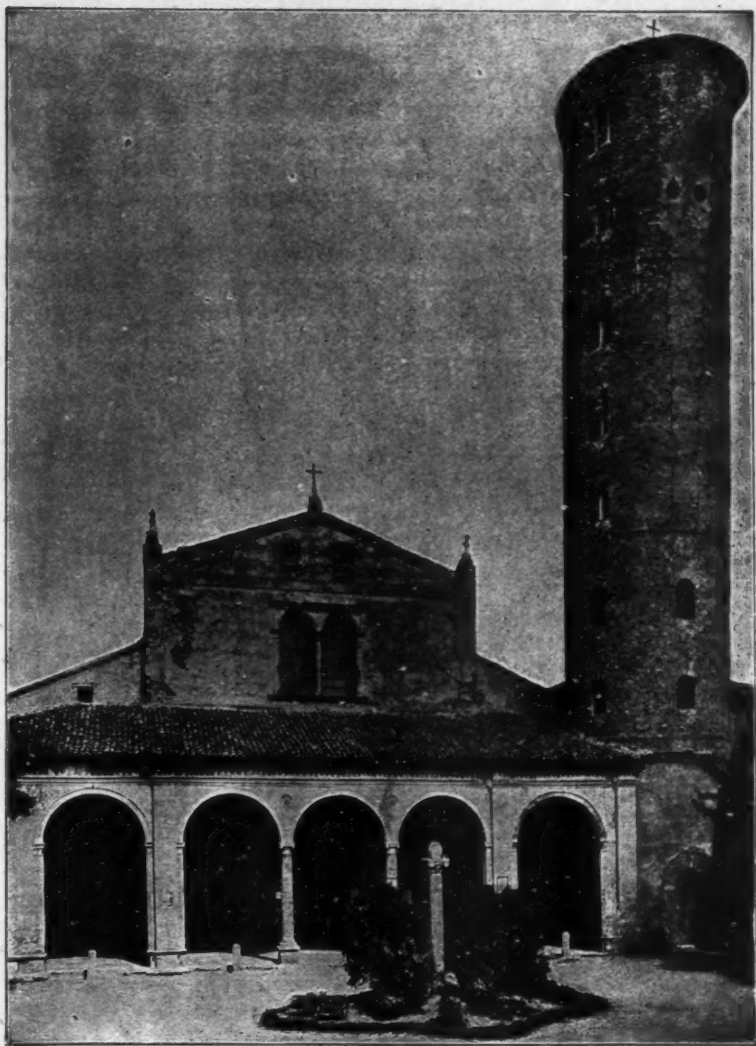


Fig. 4.—Round Tower of the Church of S. Apollinare Nuovo, Ravenna.

(Block lent by Messrs. Sampson Low, Marston & Co., Ltd.)

greater reputation behind it. We are afraid Leader Scott has been so carried away by the fascinating idea of being able to trace the whole origin of Romanesque and Gothic architecture to a single source, as to have quite forgotten how far he had ridden his hobby. With regard, therefore, to the main contention of the book, we must very reluctantly bring in a verdict of not proven. Nevertheless, *The Cathedral Builders* has an interest entirely apart from the question of whether all mediæval architects were or were not Comacine Masters. The book is lavishly illustrated with reproductions of excellent photographs, many of which will be quite new to English readers. The blocks kindly lent by the Publishers are a fair sample of the illustrations. We owe a debt of gratitude to Leader Scott (if for nothing else) because he has directed attention to the important place occupied by the sculptured details of the early Lombard Churches, amongst the materials available for the study of Christian art.

"A HISTORY OF OXFORDSHIRE: POPULAR COUNTY HISTORIES SERIES." By J. MEADE FALKNER. (London: Elliot Stock). To write a satisfactory history of Oxfordshire, even for a popular series, is no easy task, but it is one that Mr. Falkner has accomplished with great measure of success. The county town of Oxfordshire is so much more than a county town, and contains, indeed, so much that differentiates it from the ordinary county capital, that the history of the shire as a whole presents problems which do not obtrude themselves in any other quarter, Cambridgeshire not excepted. In the present volume, Mr. Falkner has skilfully preserved the proportion of university history to that of the shire, and has told just so much of the former as had proper and pertinent relation to the latter. He has also used the recognised authorities for the various periods of history with considerable judgment. The work is an excellent one, and quite amongst the best of the series to which it belongs.

"EARLY LONDON THEATRES," by T. FAIRMAN ORDISH, F.S.A. (London: Elliot Stock). We are glad to see that Mr. Ordish's entertaining little book on the early Metropolitan play-houses has run into a second edition. The author has not only entered intelligently into the labours of his predecessors, but has contributed to the stock of knowledge of this interesting subject in a manner that will ensure him the hearty good-will of all antiquaries.

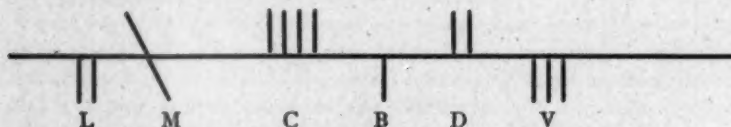
"THE HOME OF THE EDDIC POEMS." By SOPHUS BUGGE, Professor in the University of Christiania; translated from the Norwegian by William Henry Schofield. (London: D. Nutt.) The study of the remains of the early Norse poetic literature is bearing important results in the side-lights that are being thrown upon the history and ethnology of the people of the

British Islands, and Professor Bugge's work on the Eddic Poems is an important contribution to the subject. The professor believes that Scandinavian heroic poetry shows signs of Irish and English influence, but to what extent is a matter upon which opinions will always differ. The translation is smooth, but the style possesses little literary merit.

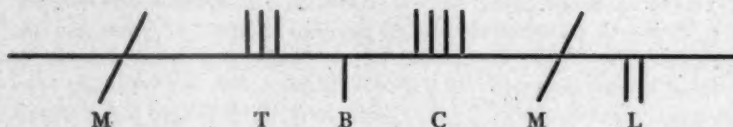
"TRANSACTIONS OF THE HAMPSTEAD ANTIQUARIAN AND HISTORICAL SOCIETY FOR THE YEAR 1898." (Published for the Society by S. C. MAYLE, at 70, High Street, Hampstead, N.W.) We congratulate Hampstead upon the new Antiquarian Society which has arisen in its midst, and the Society upon the manner in which its first volume of *Transactions* has been produced. How far it is proposed to extend the operations of the Society we know not; but we perceive that St. Albans has been visited. Now the Society may be presumed to have got well under way, we hope proper arrangements will be made for adequate reports of the meetings and excursions, and that reliance will not be mainly placed upon the ordinary newspaper reports.

"ON AN ANCIENT SETTLEMENT IN THE SOUTH-WEST OF THE BARONY OF CORKAGUINEY, COUNTY OF KERRY," by R. A. S. MACALISTER (*Transactions of the Royal Irish Academy*, vol. 21, part 7), is a monograph of great merit on the prehistoric city of Fahan, with a title of (what appears to us) unnecessary length. It has been said (with how much truth we know not) that good Americans when they die go to Paris, but good archaeologists (if such there be) should go to the city of Fahan to taste the joys of an antiquary's paradise. Mr. R. A. Stewart Macalister has anticipated the pleasures of heaven by visiting it whilst yet alive, and has embodied his experiences in what is practically an archaeological survey of the district. On the promontory of the Co. Kerry, on the north side of Dingle Bay, there are to be found a larger number of ancient remains crowded into a smaller space than in any other part of the United Kingdom. Great stone forts of the Pagan Celtic period (the largest of them called, with grim irony, Dún Beag), clocháns innumerable, ogam-inscribed pillars, and Christian churches of the earliest type are scattered about in profusion throughout the district. Why there are more ogam inscriptions in this part of the Co. Kerry and Pembrokeshire, and what the connection was between the two archaeological areas in early Christian times, has yet to be explained. The recent investigations made by the Rev. S. Baring Gould and Mr. R. Burnard, F.S.A., show that the stone forts of Pembrokeshire belong to the "Late-Celtic" period, and the conclusions arrived at by Mr. R. A. S. Macalister indicate that the structures at Fahan are partly Pagan and partly Christian, so that the remains in the Co. Kerry are products of the same stage of culture. The two greatest enemies of ancient

monuments in Ireland appear to be hunters for game and the Board of Public Works, under the direction of Sir Thomas Deane. The former do not scruple to pull down an old building to find a hare, and the latter restore it as they fondly imagine it ought to have been. The writer of this notice (*moi qui vous parle*) saw an ordinary mason tinkering up the early Christian settlement on Skelig Michael as he thought fit, with no superintendence whatever by a trained archæologist. We fully agree with the remarks made by the author as to the utterly unscientific methods adopted by the Irish Board of Public Works, who select only the more important (or abnormal) monuments for protection, and entirely neglect those of the ordinary type. No remonstrances addressed either to the hunters after hares, or to Sir Thomas Deane, are likely to arrest the wholesale destruction of ancient remains, for which they are jointly responsible, and we can only hope to effect any improvement by educating public opinion on the subject. Mr. Macalister illustrates a stone of unusual interest at Cathair Murphy, with incised crosses, and very rude attempts at ornament on the broad faces, and an ogam inscription on one of the narrow faces. The ogams are as follows:—



This, of course, is quite unintelligible; and Mr. Macalister suggests that it may be a magical formula similar to that on an amber bead in the British Museum, which was long used in Ennis as a child-birth amulet.¹ The inscription on this bead reads—



The correspondence between the two inscriptions, if read in opposite directions, is remarkable.

"A CATALOGUE RAISONNÉ OF THE BRITISH MUSEUM COLLECTION OF ANCIENT SCULPTURED STONES," by Miss CHRISTIAN MACLAGAN (Edinburgh: David Douglas), is, for some inscrutable reason, called on the cover of the book "A Catalogué (*sic*) raisonné." The blame for this mistake lies between the authoress, the printer's reader, and the printer's devil.

¹ From the Londenborough Collection. See R. Rolt Brash's *Ogam Inscribed Monuments of the Gaedhil*, p. 321.

Let us charitably make a scapegoat of the printer's devil, and exculpate everyone else. An easy way to avoid such errors is not to borrow words from a foreign language when the same thing can be equally well expressed in English, and to use accents with moderation. In the preface, the Society of Antiquaries of Scotland is referred to as the "Edinburgh Antiquarian Society"; and Miss Maclagan complains, with some amount of bitterness, that "the official in charge of the few sculptured stones of the Antiquarian Museum in the Scottish metropolis" could give her no better advice than to take rubbings with grass on dock leaves. She soon, however, discovered an improved method of her own for taking rubbings, but as to what this method was, she does not enlighten us in any way. It is very much to be regretted that the authoress wastes so much of her valuable time in airing her apparently unreasonable grievances against what she will persist in calling the "Scottish Antiquarian Society." It is quite an unpardonable error that the well-known cross-slab with Daniel in the Den of Lions at Meigle, Perthshire, should be described on page 50 as being at St. Vigeans, Forfarshire. The nation owes a debt of gratitude to Miss Maclagan for having presented her very valuable collection of rubbings of the Early Christian monuments of Scotland to the British Museum, but we cannot think that her "Catalogue raisonné" is calculated to add to its interest.

"THE PLACE-NAMES OF THE LIVERPOOL DISTRICT; OR, THE HISTORY AND MEANING OF THE LOCAL AND RIVER NAMES OF SOUTH-WEST LANCA-SHIRE AND OF WIRRAL," by HENRY HARRISON (London: Elliot Stock, 1898). "PLACE-NAMES IN GLENGARRY AND GLENQUOICH, AND THEIR ORIGIN," by EDWARD C. ELLICE (London: Swan, Sonnenschein & Co., 1898).—The place-names of the British Isles are now being investigated by methods which possess something of a scientific character. The guesses as to their meaning to be found in antiquarian works from the time of Camden down to a comparatively recent date have fallen into merited contempt, and the whole question has been subjected to fresh study. Recent advances in comparative philology have provided inquirers with a new apparatus for dealing with the various strata of topographical nomenclature to be found in these islands; and the Government publications from Domesday Book downwards have furnished transitional forms, enabling the investigator to trace the modifications of local names from age to age. In the first of the books under review, Mr. Harrison has availed himself both of philological research and historic morphology in his endeavour to elucidate the place-names of the Liverpool district. His work gives evidence of much careful study, and he has taken pains, when in doubt about his own conclusions, to consult well-known philological experts. But with all his care, he has not been able to avoid some serious errors. The defects in his book, indeed, are such as must inevitably attend any attempt to

elucidate the topographical nomenclature of a small area without that knowledge which is acquired in the study of a wider field. One could not better illustrate this point than by Mr. Harrison's attempt—which he seemingly thinks conclusive to give the derivation of Liverpool. After examining the various origins suggested for the designation, Mr. Harrison comes to the conclusion that the first element in the word "Lever," or "Liver," is a corrupt form of "Lither," which actually occurs in an early (time of King John) mention of the place, *i.e.*, Litherpol. This *Lither* he connects with the similar element in Litherland (Domesday Book, *Liderlant*) in the same region, and traces both to the genitive singular of the Old Norse, *Hlíth* (a slope) = *Hlíthar*.¹ In support of his contention, he cites Icelandic names involving the same word, *e.g.*, *Hlíthar-brun*, etc. Mr. Harrison is, however, perfectly frank with his readers, and candidly admits that in thirty-six instances, all of the thirteenth century, the name is given as compounded of some form of "Liver," and that subsequent records, from 1314 down to the sixteenth century, do not vary from this testimony. The form "Letherpole" appears in 1509, and for the first time, it would appear, after the instance cited above; and in a few subsequent records, the element of "Lither" is given in place of "Liver." According to Mr. Harrison's own showing, the numerical evidence for the form containing "Liver" is overwhelming, and yet he has persuaded himself that "*Hlíthar*" is the original element in the compound. But if the form "*Hlíthar*" ever became "Liver"—and Mr. Harrison offers in support of this change some seeming analogies—why, we may naturally ask, has the "Lither" element survived unchanged in Litherland? Mr. Harrison's answer to this question is far from convincing. Instead of building up the etymology of the word upon the basis of an exceptional form, the more rational course would have been to examine first of all the place-names in the country involving that element which has survived to our own time, and for which there is almost universal testimony. It would have been well, too, if Mr. Harrison had considered all the place designations containing "pool," in order to satisfy himself as to the nature of the qualifying terms with which it is usually associated. Prior to such an examination, it ought to have occurred to him that a pool on a "slope" would be somewhat singular, except in the sense that the land *slopes* away from the water as it does in regard to all *pools*. To take first the instances involving "pool," ancient authorities show that a considerable portion of them contain personal names in the genitive case, *e.g.* (from the *Codex Diplomaticus*) *Hýdan-pól* (1309), *Biccan-pól* (487), *Blœccan-pól* (1159), *Esmodes-pól* (308), *Heánes-pól* (150), *Offan-pól* (703). Add to these such self-explanatory forms as *Horspóles* heaved (*C. D.* 450 *cf.*, *Rossepol* of the *Guisbro Chart* i. 243), *Cyrces-pull* (*C. D.* 508), *Mær-pul*

¹ It is noteworthy that *Líth* [*Hlíth*] appears in the place-names of the Scandinavian districts of England in its *stem* form and not in the genitive. See *Whitty Charters*, p. 72 note.

(*C. D.* 1103 *cf.*, *Merpell Inq. Post Mort.*), Clay-pole (*Inq. Post Mort.* i. 94), Hethpole (*ibid.*, p. 14), and we have a fair sample of the various forms which were used by our ancestors to differentiate one pool from another. In a long list of compounds on "pool" compiled by the writer, there is not a single instance of the use of such a qualifying term as "slope." On the other hand, we have abundant employment made of features which naturally distinguish pools from each other, *e.g.*, Lairpel (now Larpool = clay, or mud-pool (*Whitby Chart.* i. 118), Myle-pul (*C. Dip.* 313' = Millpool, Welle-pol (*C. D.* 733) = River-pool, Hreod-pol = Reedpool, etc.; add to these the compounds given above, and we shall be in a better position to judge whether Hlithar or Liver offer the more natural distinguishing element in the word under discussion. Our judgment will be still further strengthened by the examination of other compounds of Liver, such as Levuremere (*C. Dip.* 907), which appears in the *Taxatio* of Pope Nicholas (p. 132) as Levermere (*cf.*, Rise-mere *C. D.* 394, 535, 783 = Rush-mere), Liversedge, Leverton (*Tax.* 62 and 311 *b.*, where a Wyde-mere-pol is given as close by), Lever-ford (*Cod. Dip.* 56). Compare also (in Sweet's *Student's Dict. of Anglo-Saxon*) the botanical term *æa-lifer*, an aquatic plant; *æa-risc*, a bulrush; *læfer-bedd* = a bed of rushes. Every consideration points to the conclusion of Prof. Skeat, given on p. 28 of Mr. Harrison's book, that Liverpool means simply the pool of bulrushes, or of some similar aquatic plant = "Læfer." Canon Taylor's objection (p. 28 of Mr. Harrison's book) implies that the pool which gave its name to Liverpool is known, and that it was tidal. This is simply an assumption. The sixteenth century forms "Lirepool" and "Lyrpole" are natural contractions of Liverpool, but the shortening may have been rendered more easy by the existence of the word *Leir* = loam, or mud, which is found in such names as *Lerwick*, *Leirthorp*, *Leirthwait*, *Leir-child*¹ (Northumberland, with which compare *Leir-Kelda* = loam-pit, Vigfusson's *Iceland. Dict. sub voce*), etc.

We have devoted so much space to the discussion of Liverpool, that we must curtail our remarks on some other of Mr. Harrison's derivations. Mr. Harrison is not a Celto-maniac, and he is very chary of resorting to other than Teutonic origins for the place-names in his district; but why does he apply Cymric and Goidelic forms indiscriminately to elucidate names for which he can find no other explanation? Does he suppose that the Goidels held sway in the Liverpool and Wirral districts, and furnished the "Cnoc" of Nocturum, and the designation "alt" of the river of that name? He must have somewhat hazy ideas on this subject, for he has no hesitation in tracing "Gowy" to the Cymric *Gwy*, while rejecting a Cymric origin for the "*Lis*" of Liscard in favour of a Gaelic "*Lis* or *Lios*, enclosure." We must know much more than we do about the ancient Celtic population of these islands before making such wild conjectures.

¹ In *Inq. Post Mortem*, i. 5, this is given as *Leverchild*. It is, therefore, probably another instance of the use of *Liver*.

The derivation of the "Ather" in Atherton, from *Ædre* (= vein, nerve), is pure guess-work, as the derived use of "ædre" for water-spring is rare, and the word is not of a character to become an element in place-names. The "Ather" is much more likely to be a personal name, e.g., Ead-her.

Bickerstaffe. Mr. Harrison's investigations show that the second element in this name was "Stath"; but why should he regard this as the Norse form for *stede*, a place? Is it not simply the Anglo-Saxon *stæth* = bank, or shore, commonly used, as in Norfolk, for landing-places? Croxteth and Toxteth (notwithstanding the Domesday form) probably contain the same element, and involve the known personal names Croc (Grueber's *Anglo-Saxon Coins*) and Tocce in the genitive case.

Mr. Harrison has been misled in identifying Cealc-hyth (now known conclusively to be Chelsea, see the *Taxatio*, p. 13, and cf. Calch-hou, now Kelso) with Challock, in Kent, of which the early form Cealfloc (= calf-fold) is given in the charters. In rejecting the foolish identification of the famous Cealc hyth with Culcheth, Mr. Harrison has been led into quite as great an error. Culcheth, Penketh, together with words of similar ending in Cumberland, Westmoreland, Northumberland, such as Tulket (*Mon. Anglic.* possessions of Furness Abbey), Eschet (*Brinkburn Chart*, p. 54), Hestesceith, Hestelscaid (now Hesketh), etc., seem to involve the Cymric *coed*. It probably had been adopted, especially in the Strathclyde region, in the same way as *cwm* and *ceaster*.

In dealing with Halsall, Mr. Harrison has gone out of his way to lug in another term for "slope." The only meanings given for *Healh*, *Hial*, pl. *Healas*, by Sweet in his invaluable *Student's Dict. of Anglo-Saxon* is "corner," "hiding place," "bay," "gulf," while he renders *Heall* by "Hall." Stratmann (*Mid. Eng. Dict.*) gives *Hal* as "secret place," "corner," and cites the expression "from hale to Hirne." He identifies the Middle English *Halh* with *Healh*, and renders it as "haugh," a meadow. Mayhew and Skeat make the Middle English *Halke* to mean "corner," "recess. The modern Cymric *Cil*—perhaps a cognate word (= Erse *Cúil*)—has the same meaning, viz., "recess," and may be involved in Culcheth.

If Mr. Harrison is right in deriving "Bryn," "Kenyon," and "Mulling" from Norman personal names, he has discovered a principle for the application of which there is elsewhere no parallel, we think, in the topographical nomenclature of the country. It would require much more evidence than he offers to substantiate such anomalies. We have, of course, such forms as Stoke-Seez (now Stokesay), Stoke Montgomery (now Stogumber), Stoke Courcy (now Stogursey), but the personal names here merely differentiate one Stoke from another.

Why has Mr. Harrison recourse to the Old Norse *ey* in order to explain "Hildburgheye" (Hilbre)? Surely the Anglo-Saxon *ieg* is more in keeping with the final syllable, and with the *English* female name to which it is appended. With regard to "Hargrave," there is one conjecture which

seems not to have occurred to Mr. Harrison, namely, that the first element is the Anglo-Saxon *Hearg*, *Hearh*, originally meaning "grove" (*cf.*, Old H. German *Haruc* with the same meaning), but in English place-names generally signifying a "heathen temple."

The assertion, p. 93, that Pensby "no doubt embodies the patronymic of the founder of this Norse *by*" is open to serious question. An initial "p" is as foreign to the Scandinavian language as it is to the English. It may be safely assumed that such words as begin in these languages with "p" are not indigenous. There are two or three apparent exceptions, but they can be explained. The "Pens" must be otherwise accounted for. Professor Skeat in his *Etymological Dict. of the English Language* traces some words with "p" initial to Irish or Gaelic; but these dialects of Celtic speech have no indigenous words beginning with "p." The original Aryan initial "p" has entirely disappeared from the Celtic languages.

The second work under review is of an entirely different class from that into which Mr. Harrison's falls. It is non-scientific in intention, and simply endeavours to supply for Scottish tourists and others the highly figurative and poetic etymologies which the Highland *Shanachies* are accustomed for the most part to assign to the place-names of their father land. Tradition plays an important, if not a chief, part in assigning meanings to the designations dealt with in this book, and the anecdotes with which it bristles are not the least attractive portion of it. There is little or no attempt to get at the principles of name-giving in Celtic Scotland by comparing forms found over a wide area. The only approach to a classification of Gaelic terms entering into the topographical nomenclature of the country is the short list given on pp. 9-11. Early forms of the names are very rarely adduced, and the existing terminology in the assumed spelling is made almost the sole basis of conjecture where local tradition lends no aid. We need not be surprised, therefore, to find such renderings of the Gaelic designations as "Hill of Groaning," "The Burn of the Heir," "The Burn of Gathering," "The Grove of the Armpit," "The Hill of the Claiming," etc. It is evident that the original forms of the names so rendered were very difficult of interpretation, and that they have been consequently twisted into terms which can be made to give some kind of meaning. If Mr. Ellice had studied Sir Herbert Maxwell's work on Highland place-names, or Dr. Joyce's volumes on Irish topographical nomenclature, he would have seen that such forms, however bolstered up by tradition, are foreign to the genius of Celtic place-designations.

Mr. Ellice's book is nicely got up, and it has a number of interesting illustrations, besides an excellent map of the district at the end. The anecdotes with which it abounds will make it pleasant reading to those whose good fortune brings them into the romantic regions of Glengarry and Glenquoich.

News Items and Comments.

EXPLORATION OF ANCIENT SITES.

THE Rev. S. Baring Gould, Rev. J. K. Anderson, and Mr. Robert Burnard, F.S.A., have during this summer completed the exploration of two stone camps, viz., Whittor, on the western border of Dartmoor, and Moel Trigarn, near Crymmych Arms, Pembrokeshire.

The Dartmoor example is a tor rising a little over 1,500 feet above sea-level, the summit of which is defended by means of a double wall. The outer was originally about four to five feet high, and the inner six to eight, the space between the walls being ten to twelve feet. The space enclosed is about one and a half acres, and contains a few hut circles, which on exploration yielded great numbers of flint flakes, chips, and cores, and a few scrapers. No arrow-heads were found. A little hand-made pottery was unearthed of the late Neolithic and early Bronze Age type. No trace of metal was discovered. A large cairn of stones on the summit of the tor was thoroughly examined. This, however, only yielded a couple of small flint flakes. This cairn was not sepulchral, nor had it been ever used as a beacon, for there was an utter lack of charcoal. It may have been intended as a look-out, as a deposit from which the walls could be repaired, or as a magazine of handy missiles to hurl at an attacking enemy.

Moel Trigarn rises to a height of about 1,000 feet. It is a bold and striking spur of the Preseley Range, and its summit is surrounded by two concentric walls and by a *talus*. On the east in connection with the exterior ring is an enclosure, also encompassed by a wall, which forms a loop on the hill side, connected at both extremities with the outer wall of the fortress. There are three entrances to the camp, the principal one being approached by an inclined roadway. Within the fortress are scores of hut sites, indicated by the levelling of the slope. These yielded on exploration remains of iron objects, glass beads, spindle whorls, stone rubbers, and great numbers of water-worn pebbles, the majority of which are thought to be sling stones. Hollowed stones, supposed to be lamps, also turned up. These are almost exact counterparts of similar objects which have been found by Sir F. Tress Barry in the Brochs at Keiss Bay, Caithness. Like the stone camp at St. David's Head, the one on Moel Trigarn appertains to the "Late-Celtic" period, and is much later than Whittor.

A full report on the exploration of the latter will appear in the "*Transactions of the Devonshire Association for the Advancement of Science, Literature, and Art*," and the former will be dealt with in the pages of the *Archæologia Cambrensis*.

PRESERVATION OF ANCIENT BUILDINGS.

THE Early Parish Church of Usk has during successive ages been the scene of such continuous demolition, that with the exception of its fine tower, a buttress, and a built-up doorway, very few traces of the Early Norman fabric remain. The once central Tower, carried on four arches of the crossing, still exists, but choir and transepts have long since been swept away. A Priory of five Benedictine Nuns was founded here by Richard de Clare, called Strongbow, during the early part of the twelfth century.



The Priory Church of St. Mary at Usk, from the north-west.

(Block lent by Mr. G. E. Halliday.)

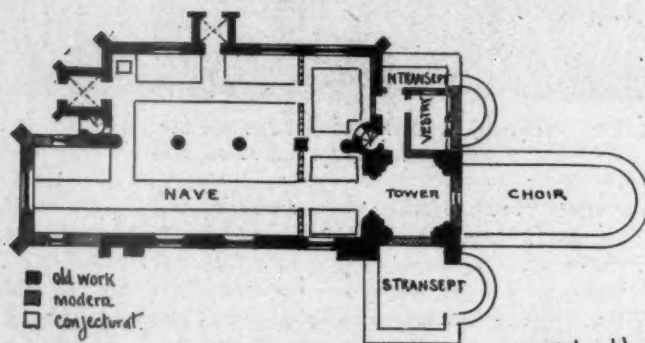
Tanner states "that the Nuns were accustomed to pray for Sir Richard de Clare and Gilbert, his son, as their founders." Dugdale says that "the endowment amounted to £55 4s. 5d. at the dissolution," and that "the site of the Priory was granted to Rodger Williams, of Llangibby." With the exception of the fine gatehouse close to the entrance of the churchyard, few traces of the Priory buildings remain.

At the very beginning of the thirteenth century, or perhaps a little earlier, it was found necessary to enlarge the Church. The north aisle was then added, and the arcade introduced. The eastern pier of this arcade will be seen to differ from the rest, and formed the line



The Tower of the Church of St. Mary at Usk.

(Block lent by Mr. G. E. Halliday.)



Plan of the Church of St. Mary at Usk.

(Block lent by Mr. G. E. Halliday.)

of demarcation between the Conventual and Parochial Churches. Abutting against this pier is the Rood Screen, probably taking the place of an earlier structure. There seem indications of a screen having been placed between the Rood and eastern respond of the nave arcade.



Interior of the Church of St. Mary at Usk, looking east.
(Black and white by Mr. G. E. Halliday.)

This shows that the Conventual Church comprised the eastern bay of the nave, the crossing, choir, and transepts; and that the eastern bay of the aisle formed a side chapel, while the rest of the building was devoted to the Parochial Church.

During the latter part of the fifteenth century the general appearance of the Church was again changed. It was then that the two beautiful

porches, with their groined roofs, niches, and carved bosses were added, with the three south nave and aisle windows.

At this period the floor of the Church was raised, or there were two steps down from the inner porch doors to the nave level, as the bases of the Norman and thirteenth century piers are twelve inches below the present floor.

In 1844 the nave was considerably lengthened. Brick groining, supported by cement corbels, was introduced above the Norman arches of the crossing; cement bases were placed round the arcade and tower piers, and probably at this time the square-cut sound holes were pierced on either side of the Belfrey windows, and the embattled white brick parapet added to turret and tower.

To repair this ancient Priory Church, one of the most important in Monmouthshire, funds are now most urgently needed. The Tower is one of the few Early Norman examples remaining in the Diocese, but is now fast falling into decay; so much so that should its reparation be deferred the necessity of introducing new masonry will in a great measure detract from the feeling of the old work, which is now practically in its entirety. It is the intention of the Committee to remove the brick groin, cement corbels and brick parapets, thereby leaving the Tower in its original form. Not only is the Tower in sad need of repair, but the aisle and nave roofs are in a similar condition, and the large five-light west aisle window is in a dangerous state. The walls, roofs, piers, and arches are coated with cement and plaster; the two porches both need repair. The estimated cost of the above work amounts to £1,300 (exclusive of re-building any portion of the Choir and Transepts). The Committee have retained the services of Mr. G. E. Halliday, F.R.I.B.A., the well-known Architect and Diocesan Surveyor for Llandaff, under whose personal supervision the works will be carried out. With regard to the future restoration of the Choir and Transepts, Mr. Halliday says:—"I have no doubt that if careful investigations are made sufficient data will be forthcoming to enable the Choir, and at any rate the North Transept, to be restored on their original ground plan . . . and I sincerely trust that those who have the guidance of this section of the restoration will adopt a simple Early Norman treatment, in lieu of any elaborate adaptation of a later style." Subscriptions will be thankfully received and acknowledged by the Rev. P. L. C. Nash, The Vicarage, Usk, Chairman of the Restoration Committee. R. Rickards, Esq., The Priory, Usk, Hon. Treasurer.

The blocks with which this note is illustrated are from photographs by Mr. H. Dunning, of Usk, and have been kindly lent by Mr. G. E. Halliday.

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